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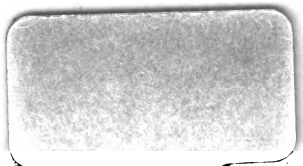
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FOR SCHOOLS

*BASED ON THE PRINCIPLES AND REQUIREMENTS
OF THE GRAMMATICAL SOCIETY*

BY
E. A. SONNENSCHN, M.A. (Oxon.)
PROFESSOR OF GREEK AND LATIN
IN THE
MASON COLLEGE, BIRMINGHAM

PART I.—ACCIDENCE



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PREFACE.

THE main object of this book is to turn to account for teaching purposes the close relation which exists between Latin and Greek not merely in vocabulary but also in what is practically of more importance—grammatical structure. It is of no little help to a pupil beginning a new language to find that in the field of grammar he is on familiar ground—that some of the facts are already known to him, that others may be classified on a plan which he has already mastered, and that the rest may be described in terms of which he knows the precise meaning and value.* This result is here shown to be attainable without a revolution in terminology. The new classifications introduced involve no new difficulties, and are believed to be improvements from the point of view of Greek *per se*, though their advantage is doubled if the learner has already become familiar with them in their application to Latin. I may refer for an example in Accidence to the declension of nouns (§§ 17—40), where the facts of Latin and Greek are exhibited section by section on precisely parallel lines; the scheme of the 3rd declension is based upon the relation of the Stem to the Nominative Singular, and has the advantage of showing affinities of gender as well as of form, while at the same time it dispenses with a large number of unnecessary paradigms. The gender rules which follow (§§ 64—89) are precisely parallel in the two languages. In the verb parallelism of classification is not applicable without a revolution either in Greek or in Latin; but the method of treating verbs as *wholes* (in classes or conjugations) corresponds to that universally adopted in Latin, and is shown by experience to be the best.

* The demand for grammars “similar in construction and uniform in terminology” has recently been included among the official requirements of the Prussian Ministry of Education (*Lehrpläne und Lehraufgaben für die höheren Schulen*, Easter 1892).

Apart from parallelism it is my hope that practical teachers will find something to approve in this grammar. Great pains have been bestowed upon clearness and boldness of outline,* and brevity and accuracy in the rules. Matter which is of secondary importance is subordinated, and matter which is of no importance at all for school purposes is excised. A marginal line marks off all that it is desirable to take up in a first course. At the same time the details are not divorced from the context to which they organically belong.†

Full use is here made of comparative philology so far as it is of use for the practical study of Greek;‡ where it is not, the rules are so worded as to avoid teaching bad philology. Throughout I have tried to build upon the solid ground of fact, and to avoid theories which may require revision as the science advances. The forms and spellings attested by the evidence of inscriptions are adopted so far as they have gained a footing in the best editions of the present day. The evidence is briefly indicated for the use of teachers in Appendix III.

In this grammar examples precede rules; the laws of contraction are introduced as wanted; the general laws of sound are given in Appendix I.; the rules of accentuation in Appendix II. Of the two lists of Principal Parts (classified in §§ 280—292,

* Closely connected matter is presented to the eye on two pages facing one another (left and right); e.g., 1st decl. pp. 6 and 7, 2nd decl. pp. 8 and 9, 3rd decl. Class I b pp. 12 and 13; so too in the verbs throughout.

† For example, the Contracted Nouns and Adjectives (§§ 20, 26, 93) are comparatively unimportant; the so-called Attic declension (§§ 27, 94) is so rare that a pupil will not come across more than half-a-dozen examples in the whole course of his school reading; ἀνάγειν is not a classical form at all. It is most important that the beginner should acquire a working knowledge of the whole field before descending to details in any one part. "Πλέον ἤμισυ παρτός."

‡ The less essential philological matter is given in the form of notes, which can be omitted at the discretion of the teacher.

arranged alphabetically in Appendix V.) the former contains all the verbs of importance which it is necessary to learn at a second stage; the latter supplements the classified list by including some verbs of less importance,* and also provides a means of revising the whole verb, regular and irregular. Both lists have been drawn up with great care. To the rule for nouns of the 1st declension (§ 17) there are no exceptions. The position assigned to the Dual Number corresponds to its comparative unimportance. The definition of the terms "Strong" and "Weak" (§ 185) avoids the difficulties of classifying forms like *πέπλεχα*, *ἔτυπον*. The Strong Aorist is introduced early (§§ 207, 208, 209—211), and Aorists like *ἔβην* are brought into clear view after the verb in *-μ* (§§ 271, 272). The adoption of "parallel forms of the verb-stem" (§ 214 *note*) is not only scientifically sound but also avoids the practical difficulties involved by Curtius' "Second or Lengthened Class". The verbs *τίθημι*, *ἵημι*, *δίδωμι* are removed from the position of typical verbs in *-μ* (*cf.* § 257); there are no other verbs like them. For the principal features of Homeric and Herodotean Greek the pupil is referred to the introductions to certain well-known editions.

I have learned much from the school grammar of Kaegi, to whom the gratitude of teachers and pupils alike is due for having shown by an appeal to facts that in some points tradition has imposed upon them an unnecessary burden. I am also indebted to my friends Mr. P. Giles, Reader in Comparative Philology in the University of Cambridge, and Mr. F. Haverfield, late Senior Classical Master in Lancing College, for their kindness in reading my proof-sheets and making many valuable suggestions.

E. A. SONNENSCHIN.

LLANFAIR, BY HARLECH,
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* For example, *ἀνδάνω*, of which the only difficult tense—the Aorist—occurs only once in classical Attic (Sophocles, *Antigone*, 89).

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INTRODUCTION.

The Alphabet.

Letters.	Sounds.	Names.
Α α	ă or ā	alpha
Β β	b	bēta
Γ γ	g (as in <i>gate</i>)	gamma
Δ δ	d	delta
Ε ε	ě	epsilon
Ζ ζ	z	zēta
Η η	ē	ēta
Θ θ	th	thēta
Ι ι	ĭ or ī	iōta
Κ κ	k	kappa
Λ λ	l	lambda
Μ μ	m	mu
Ν ν	n	nu
Ξ ξ	x	xi
Ο ο	ō	omikron
Π π	p	pi
Ρ ρ	r	rhō
Σ σ, or (final) ς	s	sigma
Τ τ	t	tau
Υ υ	ŭ or ū	upsilon
Φ φ	ph	phi
Χ χ	ch, kh,	khi
Ψ ψ	ps	psi
Ω ω	ō	ōmega

NOTE.—γ before a guttural (γ, κ, χ, or ξ) has the sound of *ng* in “sing”; ἄγγελος, ἐγκαλῶ, pronounced ang-gelos, eng-kalō. The letters ξ, ψ, and ζ as pronounced by the ancient Greeks, are merely ways of writing *ks*, *ps*, *zd* (or *dz*), and are therefore called Double Consonants.

Further information about sounds and letters is given in Appendix I.

Vowels.

- 2 The vowels η and ω are always long by nature.
 The vowels ϵ and \omicron are always short by nature.
 The vowels α , ι , and υ are sometimes long by nature, and sometimes short by nature.

In this Grammar α , ι , υ , when long by nature, are always marked $\bar{\alpha}$, $\bar{\iota}$, $\bar{\upsilon}$, except (i.) when they are also long by position, i.e. when they stand before two or more consonants, or a double consonant, e.g. in the words $\pi\rho\acute{\alpha}\sigma\sigma\omega$, $\theta\acute{\omega}\rho\alpha\varsigma$, which have a long α ; (ii.) when they bear the circumflex accent (§ 6), which itself marks them as long; e.g. $\mu\bar{\alpha}\lambda\lambda\omicron\nu$. Vowels short by nature are not marked at all, except for some special reason ($\tilde{\alpha}$, $\tilde{\iota}$, $\tilde{\upsilon}$). Latin words quoted are marked on the same principles.

Diphthongs.

- 3 Diphthongs are produced by running two different vowel sounds together so as to make one syllable, which is always long by nature. The Greek diphthongs are eight:—

$\alpha\iota$	$\epsilon\iota$	$\omicron\iota$	$\upsilon\iota$
$\alpha\upsilon$	$\epsilon\upsilon$	$\eta\upsilon$	$\omicron\upsilon$

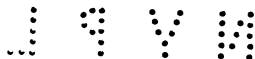
e.g. $\alpha\iota\phi\acute{\epsilon}$ (two syllables), $\epsilon\upsilon\rho\acute{\iota}\sigma\kappa\omicron\nu\varsigma\iota$ (four syllables).

Other vowels coming together do not form diphthongs: e.g. $\acute{\alpha}\omicron\rho\iota\sigma\tau\omicron\varsigma$ (four syllables), $\acute{\alpha}\epsilon\lambda\pi\tau\omicron\varsigma$ (three syllables). Even the above vowels do not always form diphthongs: in this case the diaeresis is used: e.g. $\acute{\alpha}\tilde{\iota}\delta\iota\omicron\varsigma$ (four syllables), $\acute{\alpha}\tilde{\upsilon}\pi\iota\nu\omicron\varsigma$ (three syllables).

- 4 The long vowels $\bar{\alpha}$, η , ω , with a small ι written under them (*Iota Subscript*), are worn-out diphthongs in which the ι is not now pronounced: $\tilde{\alpha}\delta\eta\varsigma$, $\psi\delta\tilde{\eta}$. The ι of these worn-out diphthongs is not written under capitals, but stands on the line: $\tilde{\Lambda}\iota\delta\eta\varsigma$, $\tilde{\Omega}\iota\delta\epsilon\iota\omicron\nu$.

Breathings.

- 5 Every initial vowel or diphthong has over it a Breathing:—
 ' denotes **h (Rough Breathing)**: $\delta\acute{\rho}\omicron\varsigma$, *boundary*.
 ' is not pronounced (**Smooth Breathing**): $\delta\acute{\rho}\omicron\varsigma$, *mountain*.
 The Breathings are written over the *second* vowel of diphthongs, and *precede* capitals: $\alpha\iota\rho\acute{\omega}$, $\alpha\iota\rho\omega$; $\tilde{\omicron}\mu\eta\rho\omicron\varsigma$, but $\tilde{\Lambda}\iota\mu\omega\nu$, $\tilde{\epsilon}\upsilon\rho\acute{\omega}\pi\eta$.
 Every initial ρ also takes the rough breathing: $\tilde{\rho}\acute{\eta}\tau\omega\rho$, $\tilde{\rho}\acute{\omicron}\delta\omicron\varsigma$.



Accents.

- 6 The Accents are (i.) the Acute, as in αὐτός.
 (ii.) the Grave, as in αὐτός.
 (iii.) the Circumflex, as in αὐτῶ, δῶρον.
 The chief rules of accents are given in Appendix II.

End-consonants.

- 7 1. The only consonants which can regularly stand at the end of a Greek word are ν, ρ, and σ (ξ = κς, ψ = πς).
 κ, χ are exceptions to this rule in the words ἐκ, *out of*, οὐκ or οὐχ, *not*. ἐκ stands only before consonants; before vowels the form ἐξ (Lat. *ex*) is used; ἐκ τῆς οἰκίας, but ἐξ οἰκίας.
 οὐκ, οὐχ, *not*, stand only before vowels (οὐχ before vowels with the rough breathing): οὐκ ἀγαθός, οὐχ οὕτως. Before consonants the form οὐ is used: οὐ κακός.
2. The following words have a **movable ν** at the end, which is used only when they stand before a word beginning with a vowel or diphthong, or at the end of a sentence:—
 (i.) Datives and locatives (§ 59) in -σι: πᾶσι(ν), Ἀθήνησι(ν).
 (ii.) Third persons singular and plural in -σι: δίδωσι(ν), λέγουσι(ν).
 (iii.) Third persons singular in -ε: ἔλθε(ν), ἔλθσε(ν).
 (iv.) The third pers. sing. pluperf. in -ει: ἐλελύκει(ν).
 (v.) The words ἐστί(ν), *he is*, εἴκοσι(ν), *twenty*, παντάπασι(ν), *all in all*.
3. The σ in the word οὕτως, *thus*, is movable, and used chiefly before vowels and diphthongs: οὕτως ἀγαθός, but οὕτω κακός.

Punctuation.

- 8 The full stop and comma are used in Greek as in English.
 The Greek mark of interrogation is the same as the English semicolon (;).
 For the semicolon and colon Greek uses a point above the line (·).

ACCIDENCE.

- 9 ACCIDENCE is the part of grammar which tells how words are *declined* (nouns, adjectives, pronouns), *compared* (adjectives and adverbs), or *conjugated* (verbs).

-NOUNS.

- 10 Greek has one Number more than Latin (the Dual, § 12), and one Case less (the Ablative). In Greek the work of the Latin Ablative is thrown partly on the Dative, partly on the Genitive:—
e.g. “**with** the teeth,” *dentibus* (Abl. of Instrument), τοῖς ὀδοῦσι (Dat.).

“**by** force,” *vī* (Abl. of Manner), βίᾳ (Dat.).

“**in** the fourth month,” *quartō mense* (Abl. of “Time when”), τῷ τετάρτῳ μηνί (Dat.).

“he is away **from** Athens,” *abest Athēnīs* (Abl. of Separation), ἄπαστιν Ἀθηνῶν (Gen.).

- 11 Prepositions are often used with the Greek Dative and Genitive when they do the work of the Latin Ablative:—

e.g. ἐν τῇ πατρίδι (Dat.), *in patriā*;

ἀπέναι ἀπὸ (or ἐκ) τῆς πατρίδος (Gen.), *abire ā* (or *ex*) *patriā*.

[No Latin Prepositions take the Dat. or Gen.]

- 12 The Dual Number speaks of *two* or *a pair*, e.g. τὼ ὦτε, *the two ears*; but it is little used, the Plural (which speaks of *more than one*) being generally substituted, e.g. τὰ ὦτα, *the ears*.

THE THREE DECLENSIONS.

- 13 Greek Nouns are declined in three principal ways, which correspond in general to the 1st, 2nd, and 3rd declensions of Latin (*cf.* §§ 50-58).

	GREEK EXAMPLES.	LATIN EXAMPLES.
1st Decl.	κόμη, <i>hair</i> , φήμη, <i>report</i> , φυγή, <i>flight</i> ἔρα, <i>season</i> Μούσα, <i>Muse</i>	<i>coma</i> , <i>fāma</i> , <i>fuga</i> <i>hōra</i> <i>Mūsa</i>
2nd Decl.	ταῦρος, <i>bull</i> , λύκος, <i>wolf</i> , θεός, <i>god</i> ἄντρον, <i>cave</i> , ἔλαιον, <i>olive oil</i>	<i>taurus</i> , <i>lupus</i> , <i>deus</i> <i>antrum</i> , <i>oleum</i>
3rd Decl.	νύξ (νυκτ-), <i>night</i> , πούς (ποδ-), <i>foot</i> λέων (λεοντ-), <i>lion</i> , μήτηρ (μητρ-), <i>mother</i>	<i>nox</i> (noct-), <i>pēs</i> (ped-) <i>lēō</i> (lēon-), <i>māter</i> (mātr-)

THE STEM.

- 14 The Cases are formed by adding a suffix, called the Inflection, to the crude form of the word, called the Stem. In the 3rd Declension the Stem may generally be found by striking off the Inflection of the Genitive Case, as given in the dictionary. But in the 1st and 2nd Decl. the Stem is more difficult to distinguish, because it ends in the 1st Decl. in the vowel *a*, in the 2nd Decl. in the vowel *o*, and these vowels often coalesce with Inflections beginning with a vowel, so as to form one syllable. Thus, for example, the Gen. Plur. *κομῶν* stands for *κομᾶ-ων* (earlier *κομᾶ-σων*, cf. Lat. *comā-rum*); the Gen. Sing. *ταύρου* stands for *ταύρο-ο* (earlier *ταύρο-ιο*), and so forth.

GENERAL RULES FOR CASE-FORMATION.

- 15 The Vocative is of the same form as the Nominative, except (i.) in the Singular of words of the 2nd Decl. in *-os*, e.g. Nom. *ταῦρος*, Voc. *ταῦρε*, Lat. *taure*; (ii.) in the Singular of Masculines of the 1st Decl. in *-ης* or *-ās*, e.g. Nom. *πολίτης*, Voc. *πολίτα*; (iii.) in the Singular of some words of the 3rd Decl., e.g. Nom. *ῥήτωρ*, Voc. *ῥήτορ*; Nom. *πόλις*, Voc. *πόλι* (§ 29).

Neuters have the same form for the Nominative, Vocative, and Accusative.

All words have the same form for the Nominative, Vocative, and Accusative Dual, and for the Genitive and Dative Dual.

All Genitive Plurals end in *-ων* (or *-ῶν*).

GENDER

- 16 The rule of Natural Gender is true, with few exceptions, of Greek, as of Latin, French, and German:—

Nouns denoting **Male Persons** are Masculine; nouns denoting **Female Persons** are Feminine.

The general correspondence in gender of Greek and Latin nouns denoting **Sexless Things** is shown as follows; more exact rules and exceptions will be given later on (§§ 64-89).

	GREEK NOM. SING.	LATIN NOM. SING.
1st Decl.	in <i>-η</i> , <i>-ᾶ</i> , or <i>-ᾷ</i> : Fem.	in <i>-ā</i> : Fem.
2nd Decl.	in <i>-ος</i> : Masc. (a few Fem.). in <i>-ον</i> : Neut.	in <i>-us</i> : Masc. (a few Fem.) in <i>-um</i> : Neut.
3rd Decl.	formed by adding <i>-s</i> : mostly Fem. (some Masc., one or two Neut.) formed without adding <i>-s</i> : mostly Masc. (some Fem. some Neut.)	formed by adding <i>-s</i> : mostly Fem. (some Masc.) formed without adding <i>-s</i> : mostly Masc. (some Fem. some Neut.)

First or *Α*-Declension.[Stems in *ᾱ*. In the Nom. Sing. Latin *ā* = Greek *ᾱ*, *ᾱ̃*, or *η*.]

17

I. FEMININES.

N. V.	1. μάχη, battle.		2. οἰκία, house.	
	<i>S.</i> μάχη	<i>P.</i> μάχαι	<i>S.</i> οἰκία	<i>P.</i> οἰκίαι
A.	μάχην	μάχᾱς	οἰκίαν	οἰκίᾱς
G.	μάχης	μαχῶν	οἰκίᾱς	οἰκιδῶν
D.	μάχῃ	μάχαις	οἰκίᾃ	οἰκίαις
Dual. N. V. A. μάχᾱ G. D. μάχαιν			Dual. N. V. A. οἰκία G. D. οἰκίαιν	

N. V.	3. ὥρᾱ, season.		4. Μοῦσα, Muse.	
	<i>S.</i> ὥρᾱ	<i>P.</i> ὥραι	<i>S.</i> Μοῦσα	<i>P.</i> Μοῦσαι
A.	ὥρᾱν	ὥρᾱς	Μοῦσαν	Μούσᾱς
G.	ὥρᾱς	ὥρῶν	Μούσης	Μουσῶν
D.	ὥρᾃ	ὥραις	Μούσῃ	Μούσαις
Dual. N. V. A. ὥρᾱ G. D. ὥραιν			Dual. N. V. A. Μοῦσᾱ G. D. Μοῦσαιν	

RULE.—If the Nominative Singular ends in *η* (e.g. μάχη), *η* is kept throughout the Singular.

If the Nom. Sing. ends in *α* preceded by a vowel or *ρ* (a pure, mostly long, e.g. οἰκία, ὥρᾱ), *α* is kept throughout the Sing.

If the Nom. Sing. ends in *α* preceded by some other consonant than *ρ* (a impure, mostly short, e.g. Μοῦσα), *α* is changed to *η* in the Gen. and Dat. Sing.

EXAMPLES FOR DECLENSION.

18

1. in <i>η</i> .	2. in <i>α</i> pure.	3. in <i>α</i> pure.	4. in <i>α</i> impure.
βοή, shout	αἰτία, cause	ἑσπέρα, L. vespera,	ἄμαξα, waggon
κόμη, L. coma	βασίλειᾱ, kingdom	vesper	ἄμιλλα, contest
κόρη, maiden	θεά, L. dea	λύρᾱ, L. lyra	ὄρεα, orinon
μορφή, L. forma	σκιά, shade	χώρα, land	θάλασσα (θάλαττα),
νεφέλη, L. nebula	βασίλεια, queen	ἄγκυρα, L. ancora	sea [vant
φυγή, L. fuga	στοά, porch	πῶρᾱ, L. prōra	θεράπεινα, maid-ser-

19

II. MASCULINES.

	1. τοξότης, <i>bowman</i> .		2. νεανίας, <i>young man</i> .	
N.	S. τοξότης	P. τοξόται	S. νεανίας	P. νεανίαι
V.	τοξότα	τοξόται	νεανιά	νεανίαι
A.	τοξότην	τοξότας	νεανιᾶν	νεανίαις
G.	τοξότου*	τοξοτῶν	νεανίου*	νεανιῶν
D.	τοξότη	τοξόταις	νεανιᾷ	νεανίαις
Dual. N. V. A. τοξότᾱ G. D. τοξόταιν			Dual. N. V. A. νεανιᾱ G. D. νεανίαιν	

RULE.—The following Masculines of the 1st Declension form the Voc. Sing. in short α:—

(i.) All in *της*: e.g. ὦ πολίτα, ὦ Ὁρέστα.

(ii.) Names of nationalities in *ης*: e.g. ὦ Πέρσα, ὦ Σκύθα.

Other Nouns of the 1st Decl. in *ης* form the Voc. Sing. in *η*:
e.g. ὦ Ἀτρεΐδη, ὦ Πυλάδην.

EXAMPLES FOR DECLENSION.

☞ All Masculines of the 1st Decl. denote male persons.

19b

1. -της: κριτής, <i>judge</i> μαθητής, <i>pupil</i> ναύτης, L. <i>navula</i> ποιητής, L. <i>poëta</i> πολίτης, <i>citizen</i> στρατιώτης, <i>soldier</i> δεσπότης, <i>ruler, despot</i> †	-ης: Πέρσης, <i>Persian</i> Σκύθης, <i>Scythian</i> Ἀτρεΐδης, <i>son of Atreus</i> Ἅιδης, <i>Hades</i> 2. -ās: Αἰνείας, L. <i>Aenēās</i> Πυθαγόρας, <i>Pythagoras</i> ταμίας, <i>steward</i>
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PECULIARITIES IN FEMININES AND MASCULINES.

20

(i.) Note the Gen. and Dat. Sing. of Feminines in -ᾱ (contracted from -dā), e.g. Ἀθηνᾶ, *Athēna* (a goddess), μῶν, *mīna* = 100 *drachmae*:—

N. V. Ἀθηνᾶ, A. Ἀθηνᾶν, G. Ἀθηνᾶς (for -dās), D. Ἀθηνᾷ (for -dā).

(ii.) Some Proper Names, chiefly of foreign origin, form the Gen. Sing. in -ᾱ (Doric Gen.): e.g. Ἀβροκόμᾱ, of *Abrokomās*, Ὀροντᾶ, of *Orontēs* (Persians), Boppᾶ, of the *North Wind* (Nom. Boppās, Doric form of Bopēās).

(iii.) The Dat. Plur. sometimes ends in αἰσι(ν) in poetry.

* The ending *ου* is borrowed from the 2nd Decl.

† Voc. Sing. accented *δέσποτα*.

Second or *Ō*-Declension.[Stems in *ο* (*ω*, § 27). In the Nom. Sing. Latin *us, um* = Greek *ος, ον*.]

21

MASC. AND FEM.

NEUTERS.

1. δούλος, m., <i>slave</i> .			2. δῶρον, <i>gift</i> .	
N.	S. δούλος	P. δούλοι	S. δῶρον	P. δῶρα
V.	δοῦλε	δοῦλοι	δῶρον	δῶρα
A.	δοῦλον	δοῦλους	δῶρον	δῶρα
G.	δούλου	δούλων	δώρου	δώρων
D.	δούλῳ	δούλοις	δώρῳ	δώροις
Dual. N. V. A. δούλω G. D. δούλωιν			Dual. N. V. A. δῶρω G. D. δῶροιιν	

EXAMPLES FOR DECLENSION.

22

1. ἵππος, m., f., *horse*, L. *equus*
 λύκος, m., *wolf*, L. *lupus*
 ὄνος, m., f., *ass*, L. *asinus*
 ὀφθαλμός, m., *eye*, L. *oculus*.
 ταῦρος, m., *bull*, L. *taurus*
 (many other Masculines)

2. ἄντρον, n., *cave*, L. *antrum*
 μέτρον, n., *measure*, L. *metrum*
 μήλον, n., *apple*, L. *mālum*
 σκῆπτρον, n., *staff*, L. *sceptrum*
 ᾠόν, n., *egg*, L. *ovum*
 (many other Neuters)

Feminines in *-ος*.

23

- βίβλος (Eng. *Bible*), *bark*, *book*
 βύβλος, *Egyptian papyrus*
 γυνᾶθος, *jaw*
 δέλτος, *writing tablet* (Δ)
 δρόσος, *dew*
 ἔρημος, *ἄνυδρος*, *desert* (properly
 adjs.)
 ἡπειρος, χέρσος, *continent*
 κέρκος, *tail*

- νῆσος, *island*, L. *insula*, f.
 νόσος, *disease*, *plague*
 ὁδός, κέλευθος, ἄτραπός, *road*, *path*
 πλινθος, *brick*
 ῥάβδος, *rod*
 σποδός, *dust*, *ashes*
 τάφος, *dike*, *canal*
 ψάμμος, ψάμαθος, ἄμμος, *sand*
 ψῆφος, *pebble*

⚠ This list includes the most important Feminines in *-ος*, excepting those which denote Persons (§ 16), Proper Names of cities, countries, islands (§ 68), kinds of trees (§ 69), and animals. Most of the above Feminines may be remembered in connection with Egypt (ἡ Αἴγυπτος).

PECULIARITIES.

24

- δεσμός, m., *fetter* : Plur. δεσμοί, m., or δεσμά, n.
 σίτος, m., *corn*, *food*, *fodder* : Plur. σῖτα, n., *kinds of food*, *provisions*.
 σταδίου, n., *race-course* (Lat. *spatium*), or *stade* (a measure of length,
 about $\frac{1}{2}$ of an English mile) : Plur. σταδία, n., or σταδίοι, m.
 σταθμός, m., *stall*, *fold* (Lat. *stabulum*, "standing place"), *day's march* :
 Plur., σταθμοί, m. (common in Xenophon), or σταθμά, n.
 θεός, *god*, *goddess*, has no Vocative in ε: ὦ θεός, ὦ deus.

25

The Dat. Plur. sometimes ends in οισι(ν) in poetry.

CONTRACTED NOUNS OF THE SECOND DECLENSION.

26

MASCULINES.

NEUTERS.

	1. νοῦς (for νόος), <i>mind</i> .		2. ὀστοῦν (for ὀστέον), <i>bone</i> .	
N.	S. νοῦς	P. νοῖ	S. ὀστοῦν	P. ὀστᾶ
A.	νοῦν	νοῦς	ὀστοῦν	ὀστᾶ
G.	νοῦ	νοῶν	ὀστοῦ	ὀστῶν
D.	νοῖ	νοῖς	ὀστοῖ	ὀστοῖς

Contracted Nouns have no Vocative or Dual in use.

RULE.—ο and ε contract with ο into ου, and disappear before a long vowel or diphthong : ε contracts with α into ᾱ.

This contraction of ε-α into ᾱ, instead of the more common η, is due to the desire to keep in the Neut. Plur. its characteristic vowel.

EXAMPLES FOR DECLENSION.

1. θροῦς (for θρόος), m., *noise*
 πλοῦς (for πλόος), m., *voyage*
 ῥοῦς (for ῥόος), m., *stream*

2. κανοῦν (for κάνεον), n., *basket*
 (No other Neuter contracted in both Sing. and Plur.)

27

ATTIC SECOND DECLENSION.

	νεώς, m., <i>temple</i> .	
N. V.	S. νεώς	P. νεῶ
A.	νεῶν	νεῶς
G.	νεῶ	νεῶν
D.	νεῷ	νεῶς
Dual. N. V. A. νεῶ G. D. νεῶν		

There are no Neuters of corresponding form except ἀνώγειον, *upper chamber*, in the New Testament (literally *a thing raised above the ground*, from ἄνω above, γαῖα = γῆ, *earth, ground*).

RULE.—Nouns in ως differ from nouns in ος by having (i.) ω instead of ο or ου ; (ii.) ω instead of οι ; (iii.) no separate Voc.

EXAMPLES FOR DECLENSION.

λέως, m., *people* ; κάλως, m., *cable* ; λαγώς, m., *hare*.

28

The Acc. Sing. sometimes ends in -ω, e.g. λαγών or λαγῶ : cf. 3rd Decl. αἶδω, § 48, ἤρω, § 37.

The word ἔως, f., *dawn*, is declined :—

N. V. ἔως, A. ἔω, G. ἔω, D. ἔφ.

Third Declension.

29

Nouns of this declension fall into two classes :—

CLASS I. Those which have a consonant before the inflexions (**Consonant Stems**).

CLASS II. Those which have a vowel or diphthong before the inflexions (**Vowel or Diphthong Stems**).

In both classes the **Nominative Singular** is formed in one of two ways :—

(a) by adding the inflexion *s* to the stem : so many Feminines and Masculines ; e.g. stem *φυλακ-*, Nom. *φύλαξ* ($\xi = \kappa s$).

(b) without any addition to the stem : so nearly all Neuters, many Masculines, and a few Feminines. In this case :—

(i.) Masculines and Feminines lengthen the stem vowel, if short, e.g. stem *ῥητορ-*, Nom. *ῥήτωρ* ; stem *Διογενεσ-*, Nom. *Διογένης* ; stem *πειθο-*, Nom. *πειθῶ*.

(ii.) Neuters with stems in *-εσ-* change the stem vowel *ε* to *ο* : e.g. stem *γενεσ-*, Nom. *γένος*.

The **Vocative** is generally the same as the Nominative.

But (i.) those Consonant stems which form the Nom. Sing. by lengthening a short stem vowel (Class I. b), do not, as a rule, lengthen it in the Voc. Sing.

(ii.) those Vowel stems in *ι*, *υ*, or *ευ*, which form the Nom. Sing. by adding *s* (Class II. a), do not add *s* in the Voc. Sing.

In both these cases, then, the Voc. Sing. is either precisely the same as the stem (e.g. *ῥήτορ*, *Διόγενες*, *πόλι*), or the same as the stem without *τ* (e.g. *γέρον*) ; cf. § 7. 1.

Even in these cases, however, the Nom. is often used for the Voc. : e.g. it is not wrong to say *ὦ πόλις*. Peculiarities will be found in §§ 41-44.

THE MOST USUAL INFLEXIONS.

	<i>Singular.</i>		<i>Plural.</i>	
	<i>Masc. and Fem.</i>	<i>Neut.</i>	<i>Masc. and Fem.</i>	<i>Neut.</i>
Nom. Voc.	-s or none	none	-ες	-α
Acc.	-α or -ν	none	-ας or -[ν]ς	-α
Gen.	-ος or -ως			-ων
Dat.	-ι			-σι(ν)
Dual. Nom. Voc. Acc. -ε				
Gen. Dat. -οιυ				

30 CLASS I. (a). Consonant stems which form the Nominative Singular by adding *s*. cf. Lat. *vox* (*vōc-s*), Arab-*s*, *aetās* (= *aetāt-s*), *gens* (= *gent-s*).

FEMININES AND MASCULINES.

Stems.	1. φύλακ-, m. or f., <i>watcher</i> .		2. Ἀραβ-, m. or f., <i>Arab</i> .	
N. V.	S. φύλαξ	P. φύλακ-ες	S. Ἀραψ	P. Ἀραβ-ες
A.	φύλακ-α	φύλακ-ας	Ἀραβ-α	Ἀραβ-ας
G.	φύλακ-ος	φυλάκ-ων	Ἀραβ-ος	Ἀράβ-ων
D.	φύλακ-ι	φύλαξι(ν)	Ἀραβ-ι	Ἀραψι(ν)
Dual. N. V. A. φύλακ-ε G. D. φυλάκ-οιιν			Dual. N. V. A. Ἀραβ-ε G. D. Ἀράβ-οιιν	

Stems.	3. ἐλπίδ-, f., <i>hope</i> .		4. γίγαντ-, m., <i>giant</i> .	
N. V.	S. ἐλπίς	P. ἐλπίδ-ες	S. γίγᾱς	P. γίγαντ-ες
A.	ἐλπίδ-α	ἐλπίδ-ας	γίγαντ-α	γίγαντ-ας
G.	ἐλπίδ-ος	ἐλπίδ-ων	γίγαντ-ος	γιγάντ-ων
D.	ἐλπίδ-ι	ἐλπί-σι(ν)	γίγαντ-ι	γίγᾱ-σι(ν)
Dual. N. V. A. ἐλπίδ-ε G. D. ἐλπίδ-οιιν			Dual. N. V. A. γίγαντ-ε G. D. γιγάντ-οιιν	

- RULES.**—1. A Guttural (γ, κ, or χ) or κτ + *s* becomes ξ.
 2. A Labial (β, π, or φ) + *s* becomes ψ.
 3. A Dental (δ, τ, θ, or ν) falls out before *s*.
 4. ντ falls out before *s*, and the preceding vowel is changed: ᾱ becomes ᾱ, ο becomes ου (ε becomes ει).

EXAMPLES FOR DECLENSION.

31

- | | |
|---|---|
| <p>1. κῆρυξ (κηρῡκ-), <i>herald</i> (male)
 φλόξ (φλογ-), <i>f. flame</i>
 σάλπιγξ (σαλπιγγ-), <i>f. trumpet</i>
 ὄνυξ (όνυχ-), <i>m. nail</i>
 νύξ (νυκτ-), <i>f. night</i>, Lat. <i>nox</i> (<i>noct</i>-)
 ἄναξ (ἀνακτ-), <i>lord</i>
 2. φλέψ (φλεβ-), <i>f. vein</i>
 γύψ (γῡπ-), <i>m. vulture</i>
 Κύκλωψ (Κυκλωπ-), <i>Cyclops</i> (male)</p> | <p>3. πατρις (πατριδ-), <i>f. native land</i>
 [Peculiarities, § 41]
 λαμπάς (λαμπαδ-), <i>f. torch</i>
 κακότης (κακοτητ-), <i>f. baseness</i>
 Εἴλω-ς (Εἰλωτ-), <i>Helot, serf</i> (male)
 ἅλ-ς (ἄλ-), <i>m. salt</i>, Lat. <i>sāl</i> (<i>sāl</i>-)
 δελφίς (δελφιν-), <i>m. dolphin</i>
 4. ἐλέφας (ἐλεφαντ-), <i>m. elephant</i>
 ἀνδριάς (ἀνδριαντ-), <i>m. statue</i>
 ὀδού-ς (ὀδοντ-), <i>m. tooth</i>, Lat.
 <i>den-s</i> (<i>dent</i>-): Dat. Pl. ὀδοῦσι(ν)</p> |
|---|---|

32 CLASS I. (b). Consonant Stems which form the Nominative Singular without any addition. *cf.* Lat. *leō* (st. *leōn*-), *dolor* (st. *dolor*-), *nōmen* (st. *nōmin*-).

MASCULINES (A FEW FEMININES), AND NEUTERS.

Stems.	1. ἀγων-, m., contest.		2. ῥήτορ-, m., speaker.	
N.	<i>S.</i> ἀγών	<i>P.</i> ἀγῶν-ες	<i>S.</i> ῥήτωρ	<i>P.</i> ῥήτορ-ες
V.	ἀγών	ἀγῶν-ες	ῥήτορ	ῥήτορ-ες
A.	ἀγῶν-α	ἀγῶν-ας	ῥήτορ-α	ῥήτορ-ας
G.	ἀγῶν-ος	ἀγῶν-ων	ῥήτορ-ος	ῥήτορ-ων
D.	ἀγῶν-ι	ἀγῶ-σι(ν)	ῥήτορ-ι	ῥήτορ-σι(ν)
Dual. N. V. A. ἀγῶν-ε G. D. ἀγῶν-οιν			Dual. N. V. A. ῥήτορ-ε G. D. ῥήτορ-οιν	

Stems.	3. γεροντ-, m., old man.		4. ὄνοματ-, n., name.	
N.	<i>S.</i> γέρον	<i>P.</i> γέροντ-ες	<i>S.</i> ὄνομα	<i>P.</i> ὀνόματ-α
V.	γέρον	γέροντ-ες	ὄνομα	ὀνόματ-α
A.	γέροντ-α	γέροντ-ας	ὄνομα	ὀνόματ-α
G.	γέροντ-ος	γερόντ-ων	ὀνόματ-ος	ὀνομάτ-ων
D.	γέροντ-ι	γερού-σι(ν)	ὀνόματ-ι	ὀνόμα-σι(ν)
Dual. N. V. A. γέροντ-ε G. D. γερόντ-οιν			Dual. N. V. A. ὀνόματ-ε G. D. ὀνομάτ-οιν	

RULE.—*ν* and *ντ* fall out before *-σι* of the Dat. Plur. (*οντ-σι* becoming *ουσι*, as in § 30, Rule 4), but *ρ* remains.

EXAMPLES FOR DECLENSION.

1. With long stem vowel:—

- χειμών (χειμων-), m., winter
Ἴων (Ἴων-, Ionian (male)
μήν (μην-), m., month [L. *mensis*]
Ἕλλην (Ἑλλην-), Greek (male)
παῖς (παῖν-), m., shout of victory
φάρ (φωρ-), thief (male)
θῆρ (θηρ-), m., wild beast

2. With short stem vowel: Voc. = Stem

- δαίμων (δαιμον-), god or goddess
Λακεδαιμόν (Λακεδαιμον-), f., Sparta
οἰκῆτωρ (οἰκητορ-), dweller (male)
[Peculiarities, §§ 42-44]

3. λέων (λεωντ-), m., lion [M. *leō*]
δράκων (δρακοντ-), m., serpent
θεράπων (θεραποντ-), man-servant
Ξενοφών (Ξενοφωντ-), Xenophon
4. ἄρμα (άρματ-), n., chariot
πράγμα (πραγματ-), n., deed
σῶμα (σωματ-), n., body
χρῆμα (χρηματ-), n., thing: Plur.
wealth, possessions
γάλα (γαλακτ-), n., milk [L. *lāc*]
μέλι (μελιτ-), n., honey [L. *mel*]
νέκταρ (νεκταρ-), n., nectar [L.]

- 33** CLASS I. (b). continued. **Stems in σ-.** Here the final *ς* is not an inflexion added to the Stem, but part of the Stem. Cf. Lat. *genus*, stem *genes-* (changed to *gener-* in oblique cases).

NEUTERS, AND THEIR MASCULINE COMPOUNDS.

Stem.	1. γενε[σ]-, n., race.	
N. V. A.	S. γένος (§ 29. b. ii.)	P. γένη, for γένε-α
G.	γένους, for γένε-ος	γενῶν, sometimes γενέ-ων
D.	γένει, for γένε-ι	γένε-σι(ν)
Dual. N. V. A. γένει, for γένε-ε G. D. γενοῖν, for γενέ-οιν		

Stems.	2. Διο-γενε[σ]-, m.*	3. Περι-κλεε[σ]-, m.
N.	S. Διογένης (§ 29)	S. Περικλῆς, for -κλής
V.	Διόγενης	Περίκλεις, for -κλεες
A.	Διογένη, for -γένε-α	Περικλέα, for -κλέε-α
G.	Διογένους	Περικλέους, for -κλέε-ος
D.	Διογένει	Περικλεῖ, for -κλέε-ι, -κλέει

RULES.—1. The *σ* of the stem falls out before the inflexions, and two vowels thus coming together are contracted: *ε-ο* into *ου*; *ε-ι* and *ε-ε* into *ει*; *ε-α* into *η* (or *ᾱ* after *ε*): *ε* disappears before a long vowel.

2. Masculines in *-κλής* (from *κλέος*, st. *κλεεσ-*, n.) contract also the *first ε* of the stem, except in the Acc. and Gen. Thus the Dat. has double contraction.

EXAMPLES FOR DECLENSION.

- 34** ἄνθος, st. ἀνθε[σ]-, n., flower (1)
[ἀνθες-φόρος, Adj. flower-bearing]
ἔτος, st. ἔτε[σ]-, n., year (1)
κράτος, st. κρατε[σ]-, n., mastery (1):
hence Σωκράτης, m. (2)
μένος, st. μενε[σ]-, n., might (1):
hence Κλεομένης, m. (2)
μέρος, st. μερε[σ]-, n., part (1)
πάθος, st. παθε[σ]-, n., suffering (1)
- σθένος, st. σθενε[σ]-, n., strength (1):
hence Δημοσθένης, m. (2)
From κλέος, st. κλεε[σ]-, n., glory
(1), come all proper names in
-κλής, meaning *glorious*:
e.g. Ἡρακλῆς, m.
Θεμιστοκλῆς, m. } (3)
Σοφοκλῆς, m.
[Peculiarities, §§ 45, 46]
- 35** τριήρης, st. τριηρε[σ]-, f., trireme (2), is properly an Adjective [ναὺς τριήρης, galley with three banks of oars]. For the Plur. and Dual see § 100.

- 36** * Lit. Of the race of *Zeus*. These Proper Names in *-ης*, Gen. *-ους*, have a by-form of the Acc. Sing. in *-ην*: e.g. Διογένην (like *κριτήν*, 1st Decl.).

37 CLASS II. (a). Vowel or Diphthong stems which form the Nominative Singular by adding *ς*. Cf. Lat. *civis*.

FEMININES AND MASCULINES.

Stems.	1. πολι-, πολε-, f., <i>city</i> .		2. Ἐρινύ-, f., <i>Fury</i> .	
N.	S. πόλι-ς	P. πόλεις	S. Ἐρινύ-ς	P. Ἐρινύ-ες
V.	πόλι	πόλεις	Ἐρινύ	Ἐρινύ-ες
A.	πόλι-ν	πόλεις	Ἐρινύ-ν	Ἐρινύ-ς
G.	πόλε-ως	πόλε-ων	Ἐρινύ-ος	Ἐρινύ-ων
D.	πόλει	πόλε-σι(ν)	Ἐρινύ-ι	Ἐρινύ-σι(ν)
Dual. N. V. A. πόλει G. D. πολέ-οιν			Dual. N. V. A. Ἐρινύ-ε G. D. Ἐρινύ-οιν	

Stems.	3. βασιλευ-, βασιλε-, m., <i>king</i> .		4. ἥρω-, m., <i>hero</i> .	
N.	S. βασιλεύ-ς	P. βασιλῆς (later -εῖς)	S. ἥρω-ς	P. ἥρω-ες
V.	βασιλεύ	βασιλῆς (-εῖς)	ἥρω-ς	ἥρω-ες
A.	βασιλέ-α	βασιλέ-ας	ἥρω-α or ἥρω	ἥρω-ας or ἥρω
G.	βασιλέ-ως	βασιλέ-ων	ἥρω-ος	ἥρώ-ων
D.	βασιλεῖ	βασιλεῦ-σι(ν)	ἥρω-ι or ἥρω	ἥρω-σι(ν)
Dual. [N. V. A. βασιλεῖ] G. D. βασιλέ-οιν			Dual. N. V. A. ἥρω-ε G. D. ἥρώ-οιν	

RULE.—*ι* or *ευ* of the stem is changed to *ε* before a vowel (*ι* also before *-σι*); *ε-ι* and *ε-ε* contract. Note the inflexions of the Acc. and Gen. Sing., and the Acc. Plur.; cf. table, § 29.

EXAMPLES FOR DECLENSION.

- 38
- | | |
|---|---|
| <p>1. ἀνάβασι-ς, f., <i>march up</i>
 δύναμι-ς, f., <i>power</i>
 στάσι-ς, f., <i>faction</i>
 τάξι-ς, f., <i>ordering</i>
 φύσι-ς, f., <i>nature</i>
 μάντι-ς, <i>prophet, prophetess</i>
 2. ἰσχύ-ς, f., <i>strength</i>
 πίτυ-ς, f., <i>pine</i>
 ἰχθύ-ς, m., <i>fish</i>
 ὕ-ς, or ὄν-ς, m., f., <i>boar, sow</i>, L. <i>su-ς</i>
 [Peculiarities, § 47]</p> | <p>3. Ἀχιλλεύ-ς, <i>Achilles</i>
 ἱερεύ-ς, <i>priest</i>
 ἵππεύ-ς, <i>horseman</i>
 Ὀδυσσεύ-ς, <i>Ulysses</i>
 φονεύ-ς, <i>murderer, murderer</i>
 χαλκεύ-ς, <i>smith</i>
 γονῆς, or -εῖς (plur.), m., <i>parents</i>
 4. δμώ-ς, <i>captive of war (male)</i>
 μήτρω-ς, <i>uncle (mother's brother)</i>
 πατρώ-ς, <i>uncle (father's brother)</i>,
 cf. Lat. <i>patruus</i></p> |
|---|---|

39 CLASS II. (b). Vowel Stems which form the Nominative Singular without any addition. Cf. Lat. *ovile*.

There are few words of this kind in Greek. One of them is Neuter; the rest are Feminine.

NEUTER.

FEMININES.

Stems.	1. ἄστυ, ἄσπε-, n., town.		2. πειθο-, f., persuasion.
	<i>Singular.</i>	<i>Plural.</i>	<i>Singular (No Plural).</i>
N.	ἄστυ	ἄσπη for ἄσπε-α	πειθῶ
V.	ἄστυ	ἄσπη	πειθοῖ
A.	ἄστυ	ἄσπη	πειθῶ for πειθῶ-α
G.	ἄσπε-ως	ἄσπε-ων	πειθοῦς for πειθῶ-ος
D.	ἄσπει	ἄσπε-σι(ν)	πειθοῖ
Dual. N. V. A. ἄσπει G. D. ἄσπέ-οις			No Dual

RULE.—The *ν* of ἄστυ is changed to *ε* before the inflexions, like the *ι* of πόλις (§ 37). Feminines like πειθῶ contract *ο-α* into *ω*, *ο-ο* into *ου*: note the Voc. in *-οι* (from an old form of the stem in *οι*).

EXAMPLES FOR DECLENSION.

40 No other common prose word is declined like the Neuter ἄστυ.

Like πειθῶ are declined:—

Ἄργα (Ἄργο-), f., the Swift (name of Jason's vessel)	Γοργά (Γοργο-), Gorgon (female) *
ἤχῳ (ἤχο-), f., echo	Καλυψά (Καλυψο-), Calypso (a nymph: the Hider)
Λητώ (Λητο-), Latōna (a goddess)	Σαπφά (Σαπφο-), Sappho (a poetess)

[Peculiarities, § 48]

* Plural from the stem Γοργον-, with the inflexions *-ες*, *-ας*, *-ων*, *-σι(ν)*. So too sometimes in the Singular, Nom. Γοργών, Acc. Γοργόν-α, etc.

PECULIARITIES IN THE THIRD DECLENSION.

CLASS I. a.

- 41** Nouns in *-is* and *-us* with Dental Stem* not accented on the last syllable form the Acc. Sing. in *-ν* (like πόλι-ν, Ἐρινύ-ν, Class II. a):—

* Ἀρτεμῖς (Ἀρτεμῖδ-), *Artemis*: -ιν ὄρνις (ὄρνιθ-), m., f., *bird*: ὄρνιν [Acc. Plur. ὄρνιθας or ὄρνεις]
 ἔρις (ἐριδ-), f., *strife*: ἔριν χάρις (χαριτ-), f., *grace*: χάριν
 κόρυς (κορυθ-), f., *helmet*: κόρυν So too κλείς (κλειδ-), f., *key*: κλείν. Plur. N. A. sometimes κλείς.

Some of those in *-is* also form the Voc. in *-ι* (like πόλι):—

e.g. ὦ Ἄρτεμι. Similarly ὦ τυραννί, from τυραννίς (τυραννιδ-), f., *tyranny*; ὦ παῖ, from παῖς (παιδ-), boy, girl.

CLASS I. b.

- 42** Πατήρ (πατερ-), *father*, μήτηρ (μητερ-), *mother*, θυγάτηρ (θυγατερ-), *daughter*, γαστήρ (γαστερ-), f., *belly*, drop the stem vowel in the Gen. and Dat. Sing. (cf. Lat. *pater*, *patr-is*), and substitute *a* after *ρ* in the Dat. Plural.

N.	S. πατήρ	P. πατέρ-ες
V.	πάτερ	πατέρ-ες
A.	πατέρ-α	πατέρ-ας
G.	πατρ-ός	πατέρ-ων
D.	πατρ-ί	πατρά-σι(ν)
Dual. N. V. A. πατέρ-ε		
G. D. πατέρ-οιν		

The full forms πατέρος, πατέρι, μητέρος, μητέρι, etc., are sometimes found in the poets.

The accents in μήτηρ, θυγάτηρ, γαστήρ, follow πατήρ in the oblique cases. (Voc. Sing. μήτηρ, θυγάτηρ: N. V. Plur. μητέρες, θυγατέρες.)

* Ἀστήρ (ἀστερ-), m., *star*, forms Dat. Plur. ἀστρά-σι(ν), but is regular in Gen. and Dat. Sing. (ἀστέρ-ος, ἀστέρ-ι). Voc. § 43.

- 43** Nouns with Liquid Stem† accented with the acute on the last syllable lengthen the stem vowel (if short) in the Voc. Sing., and thus have Voc. Sing. = Nom. Sing.: e.g. :—

N. V. ἡγεμών (-ον-), *leader* (male N. V. λιμήν (-εν-), m., *harbour*
 or female) ποιμήν (-εν-), *shepherd*
 εἰκών (-ον-), f., *image* ἄήρ (-ερ-), m., *lower air*
 χθών (-ον-), f., *earth* αἰθήρ (-ερ-), m., *upper air*
 χιών (-ον-), f., *snow* Except πάτερ, ἀνερ (§ 49, 1)

- 44** Σωτήρ (σωτηρ-), *deliverer*, Ἀπόλλων (Ἀπολλων-), *the god Apollo*, Ποσειδών (Ποσειδων-), *the god Poseidon*, shorten the stem vowel in the Voc. Sing.: σῶτερ, Ἀπολλον, Πόσειδον. [Accusatives σωτήρα, Ἀπόλλωνα or Ἀπόλλω, Ποσειδῶνα or Ποσειδῶ.]

* Stems in δ-, τ-, and θ-.

† Stems in ν- and ρ-.

CLASS I. *b.* (continued).

- 45** **Three Neuters in -as** (stem -ασ-) drop σ before the endings and contract $\alpha\text{-o}$ and $\alpha\text{-}\omega$ into ω , $\alpha\text{-}\alpha$ into $\tilde{\alpha}$, $\alpha\text{-}\iota$ into $\tilde{\alpha}$ (cf. γένος, § 33):
κρέας, flesh; γέρας, gift of honour; γῆρας, old age.

N. V. A.	S. κρέας = stem κρεασ-	P. κρέᾱ for κρέα-α
G.	κρέως for κρέα-ος	κρεῶν for κρεά-ων
D.	κρέᾱ for κρέα-ι	κρέα-σι(ν)

- 46** *Κέρας*, n., horn (Lat. *cornū*), is declined regularly from the stem *κεράτ-* (κέρᾱτ-ος, κέρᾱτ-ι, κέρᾱτ-α, κερᾱτ-ων, κέρᾱ-σι), except when it means *wing of an army*; in this case it is declined like *κρέας*, from the stem *κερα[σ]-*: e.g. ἐπὶ κέρως, in single file; δεξιῷ κέρῳ, with the right wing.

CLASS II. *a.*

- 47** **Four Masculines in -us** change the stem vowel υ to ϵ before a vowel and -σι, like πόλις (§ 37):
πῆχυς, fore-arm, cubit; πέλεκυς, axe; πρέσβυς, old man (Plur. *πρεσβυς*); ἑγγεῦς (in Attic), ambassador*);
Masculines in -eus preceded by a vowel may contract ϵ in the Acc. and Gen., Sing. and Plur., e.g.:
Πειραιεύς, m., Piraeus † (No Plur.); Δωριεύς, Dorian (Acc. Plur. Δωριῶς, Gen. Plur. Δωριῶν). Contrast βασιλεύς (§ 37).


N.	S. πῆχυς	P. πήχεις	S. Πειραιεύς
V.	πῆχυν	πήχεις	Πειραιεῦ
A.	πῆχυν	πήχεις	Πειραιᾶ (but βασιλέ-ᾱ)
G.	πήχε-ως	πήχε-ων	Πειραιῶς (but βασιλέ-ως)
D.	πήχει	πήχε-σι(ν)	Πειραιεῖ
Dual. N. V. A. πήχει			
G. D. πηχέ-οιν			

- 48** *Αἰδώς* (stem *αἰδοσ-* or *αἰδο-*), f., sense of shame, reverence, is declined like *πειθώ* (§ 39): Voc., Dat. αἰδοῖ, Acc. αἰδῶ, Gen. αἰδοῦς.

* The Sing. for ambassador is πρεσβευτής (1st Decl.).

† The chief harbour at Athens: often Πειραιεύς in inscriptions.

IRREGULAR NOUNS OF THE 3RD DECL. IN ALPHABETICAL ORDER.

49  Many of these are declined from two distinct stems.

1. ἀνὴρ, *man* (as opposed to *woman*) 6. δόρυ, *n., spear*.

N.	ἀνὴρ	ἄνδρ-ες
V.	ἄνερ	ἄνδρ-ες
A.	ἄνδρ-α	ἄνδρ-ας
G.	ἄνδρ-ός	ἄνδρ-ων
D.	ἄνδρ-ί	ἄνδρά-σι(ν)
N. V. A. ἄνδρ-ε: G. D. ἄνδρ-οῖν.		

N. V. A.	δόρυ	δόρατ-α
G.	δόρατ-ος, δορ-ός	δοράτ-ων
D.	δόρατ-ι, δορ-ί	δόρα-σι(ν)
N. V. A. δόρατ-ε: G. D. δοράτ-οιν.		

2. βούς, *m., f., ox* (Lat. *bō-s, bōv*).

N.	βού-ς	βό-ες
V.	βού	βό-ες
A.	βού-ν	βού-ς
G.	βο-ός	βο-ων
D.	βο-ί	βου-σί(ν)
N. V. A. βό-ε: G. D. βο-οῖν		

7. ἔαρ, *n., spring* (Lat. *vēr*), is often contracted.

N. V. A.	ἔαρ, ἦρ	No Plur. or Dual
G.	ἔαρ-ος, ἦρ-ος	
D.	ἔαρ-ι, ἦρ-ι	

3. γόνυ, *n., knee* (Lat. *genū*), is declined from the stem *γονατ-* (V. A. = N.).

4. γράϋς, *old woman*: cf. βούς.

N.	γραῦ-ς	γῤᾱ-ες
V.	γραῦ	γῤᾱ-ες
A.	γραῦ-ν	γῤᾱ-ς
G.	γῤᾱ-ός	γῤᾱ-ων
D.	γῤᾱ-ί	γῤᾱ-σί(ν)
N. V. A. γῤᾱ-ε: G. D. γῤᾱ-οῖν		

8. Ζεὺς, *Zeus* (Lat. *Jov- = Dyov-*)

N.	Ζεῦ-ς	No Plur. or Dual
V.	Ζεῦ	
A.	Δί-α, Ζῆν-α	
G.	Δι-ός, Ζην-ός	
D.	Δι-ι, Ζην-ί	

9. θρίξ, *f., hair*, stem *τριχ-*.

N. V.	θρίξ	τρίχ-ες
A.	τρίχ-α	τρίχ-ας
G.	τριχ-ός	τριχ-ων
D.	τριχ-ί	θριξί

On *θ* for *τ*, see Appendix I.

5. γυνή, *woman*.

N.	γυνή	γυναῖκ-ες
V.	γύναι	γυναῖκ-ες
A.	γυναῖκ-α	γυναῖκ-ας
G.	γυναῖκ-ός	γυναῖκ-ων
D.	γυναῖκ-ί	γυναιξί(ν)
N. V. A. γυναῖκ-ε: G. D. γυναικ-οῖν		

10. κνέφας, *n., gloom*: cf. § 45.

N. V. A.	κνέφας (st. κνεφασ-)	No Plur. or Dual
G.	κνέφους (st. κνεφεσ-)	
D.	κνέφᾱ	

11. κτεῖς, *m., comb*, is declined from the stem *κτεν-*.

12. κύων, m., f., *dog* (Lat. *can*-).

N.	κύων	κύον-ες
V.	κύον	κύον-ες
A.	κύον-α	κύον-ας
G.	κύον-ός	κύον-ῶν
D.	κύον-ί	κύον-σί(ν)
N. V. A. κύον-ε: G. D. κύον-οῖν.		

13. μάρτυ-ς, *witness* (male or female), is declined from the stem *μαρτυρ*-, except in Dat. Plur. *μάρτυ-σι(ν)*. Voc. = Nom.

14. ναῦς, f., *ship* (Lat. *nāvis*): cf. *γραῦς* (No. 4).

N.	ναῦ-ς	νή-ες
A.	ναῦ-ν	ναῦ-ς
G.	νε-ώς	νε-ῶν
D.	νη-ῖ	ναυ-σί(ν)
N. V. A. [νή-ε]: G. D. νε-οῖν		

15. οἷς, f. (rarely m.), *sheep* (Lat. *ovis*).

N. V.	οἷ-ς (from <i>δῖ-ς</i>)	οἷ-ες
A.	οἷ-ν	οἷ-ς
G.	οἷ-ός	οἷ-ῶν
D.	οἷ-ῖ	οἷ-σί(ν)

16. ὄναρ, n., *dream*, is declined from the stem *ὄνειπαρ*-. (V. A. = N.).

17. οὖς, n., *ear*, is declined from the stem *ὠτ*-. (V. A. = N.).

18. πούς, m., *foot*, is declined from the stem *ποδ*-.

19. πῦρ, n., *fire* (stem *πυρ*-), forms its Plur. (= *watch-fires*) according to the 2nd Decl.

N. V. A.	πῦρ	πυρά
G.	πυρ-ός	πυρῶν
D.	πυρ-ί	πυροῖς

20. ὕδωρ, n., *water*, is declined from the stem *ὑδαρ*-. (V. A. = N.).

21. υἱός, son, has, besides the regular forms according to the 2nd Decl., the following from the stem *νίν*-. (*νίε*-): cf. § 47.

N. V.		νιέις
A.		νιέις
G.	νιέ-ος	νιέ-ων
D.	νιέι	νιέ-σι(ν)
N. V. A. νιέι: G. D. νιέ-οιν		

22. φρέαρ, n., *tank, well*, is declined from the stem *φρεᾶρ*-. (V. A. = N.).

23. φῶς, n., *light*, is declined from the stem *φωτ*-. (V. A. = N.). Or from st. *φαεσ*-, N. A. *φάος*, G. *φάους*, D. *φάει*.

24. χεῖρ, f., *hand*.

N. V.	χεῖρ	χεῖρ-ες
A.	χεῖρ-α	χεῖρ-ας
G.	χειρ-ός	χειρ-ῶν
D.	χειρ-ί	χερ-σί(ν)
N. V. A. χεῖρ-ε: G. D. χειρ-οῖν		

In poets often *χέρ-α*, *χέρ-ές*, *χέρ-ί*, *χέρ-ες*, *χέρ-ῶν*, *χέρ-οῖν*, etc.

REMARKS ON THE THREE DECLENSIONS.

- 50- There is no 4th or 5th declension in Greek. The 4th Latin
 58 declension is made up of nouns with stems in *u*, which are included in the 3rd Greek declension, *e.g.* Ἐπὶν-, γονυ-; the 5th Latin declension is a curious mixture of nouns which correspond to some Greek nouns of the 1st declension, and nouns which properly belong to the 3rd declension.
- 59- Traces of a **Locative Case** are found in Greek as in Latin :
 63 *e.g.* Locative Singular Μαραθῶν-ι, at *Marathon*; Locative Plural Ἀθῆν-αι(ν), at *Athens*, θύρᾱ-αι(ν), at the *gates, outside*, Lat. *forīs*. The last instance shows how a case of a noun may become an adverb.

Gender of Nouns.

- 64 The most important rule of gender has already been given in

§ 16 :—

Nouns denoting a male person are masculine ;

Nouns denoting a female person are feminine.

By this rule we may at once tell the gender of any noun denoting a human or divine being, *whatsoever its ending may be*. Thus νεανίας and ἔφηβος both mean *young man*, and are therefore masculine ; νεάνις, κόρη, παρθένος all mean *young woman*, and are therefore feminine. Ναύτης means *seaman*, κήρυξ *herald* (male), ῥήτωρ *public speaker* (male), and are therefore all masculine. Ἕλλην means *Greek man*, and is therefore masculine ; Ἕλληνίς means *Greek woman*, and is therefore feminine. Ὀδυσσεύς is the proper name of a hero, therefore masculine ; Καλυψώ is the proper name of a nymph, therefore feminine. Ἔρως is the proper name of a god, the Latin *Cupidō*, therefore masculine ; Ἀφροδίτη is the proper name of a goddess, the Latin *Venus*, therefore feminine.

This rule covers a large number of words. Moreover all other rules are greatly simplified by *first excluding from consideration the nouns that denote persons*. The first question then to ask in regard to Gender is, DOES THE NOUN DENOTE A PERSON? If so, consider merely the *sex* of the person denoted by it.*

Some nouns may denote either a male or a female : these are common, *i.e.* masculine or feminine according to their application :

e.g. θεός, *deity*, either *god* (then masc.) or *goddess* (then fem. = θεά) :

παῖς, *child*, either *boy* (then masc.) or *girl* (then fem.) :

τύραννος, *sovereign*, either *king* (then m.) or *queen* (then f.).

ἡγεμών, *leader*, either male (then masc.) or female (then fem.).

* Do not confuse gender (of nouns) with sex (of persons or animals).

- 65 Obs. 1. The above rule of Natural Gender does not apply to collective nouns, *e.g.*, ὁ στρατός, *the army*; ὁ δῆμος, *the people*; τὸ πλῆθος, *the masses*. Such nouns do not denote "a male person" or "a female person," but a *collection of persons*: their gender follows the rules for sexless things given below (§§ 70, 77).

Obs. 2. The following are neuter exceptions to the rule of Natural Gender—all according to the rules for sexless things:—

- (a) Diminutives in -ιον denoting persons: *e.g.* παιδίον, παιδάριον, *little child* (boy or girl); ἀνδρίον, ἀνθρώπιον, *manikin*; *cf.* German Neuter diminutives like Fräulein, *young lady*; Mädchen, *girl*.
 (b) The words τέκνον, τέκος, *child* (properly "thing born"); ἀνδράποδον, *captive of war* (*cf.* Lat. *mancipium*, properly "chattel").

- 66 II. If the Noun does *not* denote a person, then ask: DOES THE NOUN DENOTE A SEXLESS THING? * If so, its gender will generally depend upon its declension and ending.

The main rules and exceptions are given in §§ 70-82.

- 67 In a few classes of nouns, chiefly **proper names of sexless things**, the gender depends not upon the ending, but upon the meaning of the word.

- (a) Proper names of Rivers, Winds, and Months are mostly masculine (as in Latin); the reason is partly that rivers and winds were **personified as gods**, partly that the words denoting "river" (ποταμός), "wind" (ἄνεμος), "month" (μήν), were masc., and the proper names of particular rivers, winds, and months were made to correspond. Thus: ὁ Εὐρώτας, ὁ Κηφισός, ὁ Ἐνipeύς (rivers); ὁ Βορέας, *the North Wind*; ὁ Εὖρος, *the East Wind*; ὁ Ἐλαφειβολιών, ὁ Ἀνθεστηριών (months). Exceptions are: ἡ Ἀθήνη, *Athenē*; ἡ Στύξ, *Styx* (rivers of the Lower World)—both according to the rules of ending (§§ 71, 74).

- 68 (b) Proper names of Cities, Countries, and Islands are mostly feminine (as in Latin), corresponding to the gender of πόλις, *city* (§ 74), γῆ, *χώρα*, *land* (§ 71), νῆσος, *island* (§ 73): *e.g.* ἡ Λακεδαιμῶν, αἱ Ἀθῆναι, ἡ Κόρινθος (cities); ἡ Αἰγυπτος, ἡ Ἀργολίς (countries); ἡ Δῆλος, ἡ Νάξος, ἡ Σαλαμίς (islands). Exceptions, according to the rules of ending, are: τὸ Ῥήγιον ("The Breach," between Italy and Sicily), τὰ Λεῦκτρα (understand ἄκρα "heights"), τὸ κοῦλον Ἄργος ("hill-girt Argos"), and all plurals in -οι, *e.g.* οἱ Δελφοί, Lat. *Delphī*.

- 69 (c) Nouns denoting kinds of Trees are nearly all feminine (as in Latin), corresponding to the gender of ἡ δρύς, which originally meant *tree* in general† [= Old Engl. *treow*, *tree*], but afterwards came to mean a particular kind of tree, the *oak*: thus, ἡ ἑμπελος, *the vine*; ἡ κυπάρισσος, *the cypress*; ἡ φηγός, *the oak* (Lat. *fāgus*, *f.*, means *beech*); ἡ πίτυς, *the pine*; but ὁ φοῖνιξ, *the date palm*; ὁ κισσός, *the ivy*.

* "Sexless Things" include Abstract Ideas.

† The common word for *tree* in general (δένδρον) is neuter.

Rules for nouns denoting sexless things.

70 Indeclinable nouns denoting sexless things are neuter : e.g. τὸ (τοῦ, τῷ) *χρεών*, *necessity*, τὸ (τοῦ, τῷ) *ὄφελος*, *advantage*. So too are all Infinitives (verb-nouns), e.g. τὸ σιγᾶν κρείττον ἐστὶ τοῦ λαλεῖν, *to be silent is better than to babble*, and all other indeclinable parts of speech when quoted as nouns, e.g. τὸ γινῶθι σεαυτὸν, *the saying "learn to know thyself"*.

71 Nouns denoting sexless things of the 1st decl. are **all fem.**, e.g. ἡ Ἀττικὴ γῆ, *the Attic land*, ἡ Ἀτλαντικὴ θάλασσα, *the Atlantic ocean*, ἀγαθὴ βουλή, *good counsel*.

72 Nouns denoting sexless things of the 2nd decl. in *ος* and *ως* are **masculine**, in *ον* **neuter**.

73 This rule includes the contracted nouns in *-ους* (= *ο-ος*), *-ουν* (= *ε-ον*). The chief feminine exceptions in *-ος* are given in §§ 23, 68, 69. Feminites in *-ως* are *ἔως*, *dawn* (§ 28), *ἄλως*, *threshing-floor*.

74 Those nouns denoting sexless things of the 3rd decl. which form the Nom. Sing. by adding *ς* to the stem are **feminine** :

e.g. νύξ, <i>night</i>	ἐλπίς, <i>hope</i>	πόλις, <i>city</i>	ὄφρυς, <i>cycbrow</i>
φλέψ, <i>vein</i>	κακότης, <i>baseness</i>	φύσις, <i>nature</i>	ναῦς, <i>ship</i> (§ 49, 14)
[Class I. α, §§ 30, 31.]		[Class II. α, §§ 37, 38.]	

75 Those nouns denoting sexless things of the 3rd decl. which form the Nom. Sing. without any addition to the stem are **mostly masculine** :

e.g. ἀγών (st. ἀγων-), <i>contest</i>	αἰθήρ (st. αἰθερ-), <i>upper air</i>
λειμών (st. λειμων-), <i>meadow</i>	κρατήρ (st. κρατηρ-), <i>mixing bowl</i>
[Class I. δ, § 32.]	

but

76 **feminine if the Nom. Sing. ends in *ω*** :

e.g. πειθώ (st. πειθο-), *persuasion*, ἡχώ (st. ἡχο-), *echo*.
[Class II. δ, §§ 39, 40.]

77 **neuter if the Nom. Sing. ends in *α*, *ι*, *υ* ; *ος*, *ας*, *αρ* :**

e.g. ὄνομα (st. ὀνοματ-), <i>L. nōmen</i>	γένος (st. γενεσ-), <i>L. genus</i>
γάλα (st. γαλακτ-), <i>L. lāc</i> (st. lact-)	[Class I. δ, §§ 33, 34.]
μέλι (st. μελιτ-), <i>L. mel</i>	κρέας (st. κρεας-), <i>flesh</i>
[Class I. δ, § 32, No. 4.]	[§ 45. Contrast <i>L. carō</i> , <i>f.</i>]
γόνυ (st. γονατ-), <i>L. genū</i>	νέκταρ (st. νεκταρ-), <i>L. nectar</i>
[§ 49, 3.]	κῆρ (for κέαρ), <i>L. cor</i>
	ῆρ (for ἔαρ, § 49, 7), <i>L. vēr</i>

EXCEPTIONS IN THE THIRD DECLENSION.

78 The really important exceptions which need to be remembered for common use are few.* See next page.

* Carefully observe that nouns denoting persons and kinds of animals are not exceptions to the above rules. The former have been already excluded from consideration (see § 64); the latter will be spoken of below (§§ 87-89).

79 Note the following exceptions to the rule in § 74:—

(a) Masculine, both in Greek and in Latin:

ἄλ-*s* (st. ἄλ-), *salt*, L. *sāl* [ἄλς, *sea*, is fem. in the poets]

κτεί-*s* (st. κτεν-), *comb*, L. *pecten*

δνυξ (st. δνυχ-), *nail*, L. *unguis*

ὀδού-*s* (st. ὀδοντ-), *tooth*, L. *dens*

πού-*s* (st. ποδ-), *foot*, L. *pēs*

[All belonging to Class I. a: a few in *v-s*, of Class II. a, will be found in §§ 38, 47.]

(b) Neuter:

ὠδ-*s* (st. ὠτ-), *ear*

φῶ-*s* (st. φωτ-), *light*

κέρα-*s* (st. κεράτ-), *horn*, L. *cornū*

πέρα-*s* (st. περατ-), *limit*

τέρα-*s* (st. τερατ-), *portent*

80 Twenty other Masculines are: ἄνθραξ, *charcoal*, βήξ, *cough*, θώραξ, *breast-plate*, λάρυγξ, *windpipe*; σκόλοψ, *stake*, χάλυψ, *steel*; λέβης, *cauldron*, τάπηξ, *carpet*, γέλωξ, *laughter*, ἔρως, *love* (cf. § 64), ἰδρώξ, *sweat*, χρώξ, *skin, colour*; βήγμις, *surf*; ἀνδριάς, *statue*, ἱμάς, *thong*; βότρυς, *cluster*, θρήνυς, *footstool*, νέκυς, *corpse*, στάχυς, *ear of corn*; ἀμφορεύς, *jar*.

81 Note the following exceptions to the rule in §§ 75-77:—

(a) Neuter:

πῦρ (st. πυρ-), *fire*

ῥῥωρ (gen. ῥῥατ-ος), *water* (§ 49, 20)

82 (b) Feminine:

χθών (st. χθον-), *earth*

χιών (st. χιον-), *snow*

φρήν (st. φρεν-), *heart, mind*

} § 43 γαστήρ (gen. γαστρ-ός), *belly* (§ 42)
χείρ (gen. χειρ-ός), *hand* (§ 49, 24)
[For τρήρης, see § 35.]

87 III. If the noun denotes neither a person nor a sexless thing, ask lastly: DOES THE NOUN DENOTE A KIND OF ANIMAL? (i.e. one of the lower animals). If so, the only general rule is, No nouns denoting kinds of animals are neuter, and the most important are common (§ 64).

88 Nouns denoting the domestic animals are common:—

δ βοῦς, *bull*; ἡ βοῦς, *cow*: so too Lat. *būs*, m. or f.

δ κύων, *dog*; ἡ κύων, *bitch*: so too Lat. *canis*, m. or f.

δ ὕς or σὺς, *boar*; ἡ ὕς or σὺς, *sow*: so too Lat. *sūs*, m. or f.

δ χήν, *gander*; ἡ χήν, *goose*: so too Lat. *anser*, m. or f.

δ ἵππος, *horse*; ἡ ἵππος, *mare* (or, collective, *cavalry*): Lat. *equus* m., *equa* f.

δ ὄνος, *he-ass*; ἡ ὄνος, *she-ass*: Lat. *asinus* m., *asina* f.

δ οἶς, *ram*; ἡ οἶς, *ewe*: Lat. *ovis* f.

δ αἰξ, *he-goat*; ἡ αἰξ, *she-goat*.

δ ἀλεκτρυών, *cock*; ἡ ἀλεκτρυών, *hen* (= ἀλεκτρυάινα).

Exceptions are: πρόβατον, n., *sheep*, and μῆλον, n., *sheep or goat*.

89 Nouns which denote *animal* in general, or a particular kind of wild animal, mostly follow the rules for sexless things given above: e.g. ζῷον, *animal*, n., ἐκσίγιον, *beast of burden*, Lat. *jumentum*, n.; ὕδρα, f.; λαγός, *hare*, L. *lepus*, m.; ἀλώπηξ, *fox*, L. *ulpes*, f.

Where necessary the sex is indicated by adding ἄρσεν (ἄρσεν), *male*, or θῆλυς, *female*: e.g. ἡ ἄρσεν ἀλώπηξ, *the he-fox*; ὁ θῆλυς λαγός, *the she-hare*.

ADJECTIVES.

90 CLASS I.: Masc. and Neut. like the 2nd Decl. of Nouns, Fem. like 1st Decl. [Lat. *dūrus, dūra, dūrum*].

CLASS II.: Masc. and Neut. like the 3rd Decl. of Nouns [Lat. *tristis, triste*]; some have Fem. like 1st Decl.

91 Many of Class II., and some of Class I., have no separate form for the Fem. A few of Class II. have no separate form for the Neut. either [Lat. *prūdens*].

CLASS I.

92 1. δῆλος, m., δήλη, f. (cf. μάχη, § 17), δῆλον, n., *clear*.

	m.	f.	n.		m.	f.	n.
N.	S. δῆλος	δήλη	δῆλον	P.	δῆλοι	δήλαι	δήλα
V.	δήλε	δήλη	δῆλον		δῆλοι	δήλαι	δήλα
A.	δῆλον	δήλην	δῆλον		δήλους	δίλᾱς	δήλα
G.	δήλου	δίληης	δήλου		δήλων	δήλων	δήλων
D.	δήλῳ	δίληῃ	δήλῳ		δήλοις	δήλαις	δήλοις

m. f. n.
Dual. N. V. A. δῆλῳ [δήλᾱ] δῆλῳ
G. D. δήλοιν [δήλαιν] δήλῳ

2. νέος, m., νέᾱ, f. (cf. οἰκίᾱ, § 17), νέον, n., *new*.

	m.	f.	n.		m.	f.	n.
N.	S. νέος	νέᾱ	νέον	P.	νέοι	νέαι	νέα
V.	νέε	νέᾱ	νέον		νέοι	νέαι	νέα
A.	νέον	νέᾱν	νέον		νέους	νέᾱς	νέα
G.	νέου	νέᾱς	νέου		νέων	νέων	νέων
D.	νέῳ	νέᾱ	νέῳ		νέοις	νέαις	νέοις

m. f. n.
Dual. N. V. A. νέῳ [νέᾱ] νέῳ
G. D. νέοιν [νέαιν] νέοιν

RULE.—Adjectives in -ος form the Nom. Sing. Fem. in ᾱ after ε, ι, ρ, or ρο; otherwise in η.

EXAMPLES FOR DECLENSION.

1. δεινός, terrible πιστός, faithful 2. ἄξιος, worthy θαρσαλέος, bold
κοῖλος, hollow σοφός, wise δίκαιος, just πονηρός, wicked
θοός, θοή, θοόν, swift
ὄγδοος, ὀγδόη, ὀγδοον, eighth } but ἄθροος, ἄθροᾶ, ἄθροον, crowded.

OBS. 1. Participles have Voc. = Nom.: e.g. λελυμένος, *loosed*.

OBS. 2. Nearly all Compound Adjectives have no separate form for the Fem. :—

e.g. ἄδικος, m.f., ἄδικον, n., *unjust* [from δίκη, *justice*].

ἐνδοξος, m.f., ἐνδοξον, n., *renowned* [from δόξα, *reputation*].

So, too, some others, e.g. βάρβαρος, *barbarian*; φρόνιμος, *wise*.

Contracted Adjectives of Class I.

93

(i.) Those in -εος which denote Materials and Colours :—

e.g. χρύσεος, χρυσέα (§ 92), χρύσειον, *golden* [χρῦσός, *gold*].

ἀργύρεος, ἀργυρέα, ἀργύρεον, *silvery* [ἀργυρος, *silver*].

πορφύρεος, πορφυρέα, πορφύρεον, *gleaming* [πορφύρα, *purple*].

(ii.) Those in -πλος which denote *so many fold* :—

e.g. ἀπλός, ἀπλόη (§ 92), ἀπλόον, *one-fold, simple*, Lat. *simplex*.

διπλός, διπλόη, διπλόον, *two-fold, double*, Lat. *duplex*.

(iii.) Compounds of νόος, *mind*; πλός, *voyage*; ρόος, *stream* :

e.g. εὖνοος, m.f., εὖνοον, n., *well disposed* (§ 26). | εὐροος, εὐροον, *fair-flowing*.
ἀπλοος, m.f., ἀπλοον, n., *unfit for sailing*.

	m.	f.	n.	m.	f.	n.
N.	S. χρῦσοῦς	χρῦσῇ	χρῦσοῦν	P. χρῦσοῖ	χρῦσαῖ	χρῦσᾶ
A.	χρῦσοῦν	χρῦσῇν	χρῦσοῦν	χρῦσοῦς	χρῦσᾶς	χρῦσᾶ
G.	χρῦσοῦ	χρῦσῆς	χρῦσοῦ	χρῦσῶν	χρῦσῶν	χρῦσῶν
D.	χρῦσῶ	χρῦσῇ	χρῦσῶ	χρῦσοῖς	χρῦσαῖς	χρῦσοῖς

So S. ἀπλοῦς, ἀπλῇ, ἀπλοῦν : P. ἀπλοῖ, ἀπλαῖ, ἀπλᾶ

S. εὖνοος, m., f., εὖνοον, n. : P. εὖνοι, m., f., εὖνοα, n.

But S. ἀργυροῦς, ἀργυρά, ἀργυροῦν : P. ἀργυροῖ, ἀργυραῖ, ἀργυρά
ἀργυροῦν, ἀργυράν, ἀργυροῦν ἀργυροῦς, ἀργυράς, ἀργυρά
ἀργυροῦ, ἀργυράς, ἀργυροῦ ἀργυρῶν, ἀργυρών, ἀργυρῶν
ἀργυρῶ, ἀργυρά, ἀργυρῶ ἀργυροῖς, ἀργυραῖς, ἀργυροῖς

RULES. 1. In the Masc. and Neut. ε and ο contract with ο to ου, and disappear before a long vowel or diphthong (as in nouns, § 26).

2. The contracted Fem. Sing. has ᾱ after ρ, otherwise η (as in § 92, uncontracted : ποτηρά, but δήλη).

3. The contracted Nom. Plur. Neut. has ᾱ (like δστᾶ).

4. The compounds of νόος, πλός, ρόος do not contract in the Nom. Plur. Neut.

The Voc. and the Dual of Contracted Adjectives is hardly ever found.

Adjectives like the Attic Second Declension.

94

ἐλεως, ἐλεων, <i>graciously</i> : cf. νεώς, § 27.						
N. V.	m. and f.		n.	m. and f.		n.
	S. ἐλεως		ἐλεων	P. ἐλεω		ἐλεα
	ἐλεων		ἐλεων	ἐλεως		ἐλεα
		ἐλεω		ἐλεων		
D.	ἐλεω			ἐλεως		
<div style="text-align: center;">m., f., n. Dual. N. V. A. ἐλεω G. D. ἐλεων</div>						

The few Adjectives like ἔλεως have no separate form for the Feminine, except πλέως, πλέᾱ, πλέων, *full*.

CLASS II. (cf. § 90).

95

In some Adjectives of this Class the Nom. Sing. Masc. is formed by adding *s* to the stem (as in Nouns, §§ 30, 37), in others without any addition to the stem (as in Nouns, §§ 32, 33).

96

St.	μελαν-, m. and n. (cf. δελφίν-, § 30), black.								
	m.			f.			n.		
N.	S.	μέλα-ς	μέλαινα*	μέλαν	P.	μέλαν-ες	μέλαιναι	μέλαν-α	
V.		μέλαν	μέλαινα	μέλαν		μέλαν-ες	μέλαιναι	μέλαν-α	
A.		μέλαν-α	μέλαιναν	μέλαν		μέλαν-ας	μελαίνᾱς	μέλαν-α	
G.		μέλαν-ος	μελαίνης	μέλαν-ος		μελάν-ων	μελαινῶν	μελάν-ων	
D.		μέλαν-ι	μελαίνῃ	μέλαν-ι		μέλα-σι(ν)	μελαίναις	μέλα-σι(ν)	
m. f. n.									
Dual. N. V. A. μέλαν-ε μελαίνᾱ μέλαν-ε									
G. D. μελάν-οιν μελαίναιν μελάν-οιν									

So are declined:—

τάλας, τάλαινα, τάλαν, *unhappy, wretched*.

τέρην (stem τερεν-, cf. § 32), τέρεινα, τέρεν, *delicate*.

* For μέλαν-ια (μέλαν-γα): declined like θεραπῆαινα, μοῦσα, §§ 17, 18.

97

St.	παντ-, m. and n. (cf. γιγαντ-, § 30), every, all, Lat. <i>omnis</i> .					
	m.	f.	n.	m.	f.	n.
N. V.	S. πᾶ-ς	πᾶσα*	πᾶν	P. πάντ-ες	πᾶσαι	πάντ-α
A.	πάντ-α	πᾶσαν	πᾶν	πάντ-ας	πάσᾱς	πάντ-α
G.	παντ-ός	πάσης	παντ-ός	πάντ-ων	πᾶσῶν	πάντ-ων
D.	παντ-ί	πάσῃ	παντ-ί	πᾶ-σι(ν)	πάσαις	πᾶ-σι(ν)
The Dual is excluded by the meaning.						

Like πᾶς is declined ἅπᾱς, ἅπανα, ἅπαν, all together, Lat. *cunctus*.

98

Stem.	εὐδαιμον- (cf. δαιμον-, § 32), fortunate, happy.			
	m. and f.	n.	m. and f.	n.
N.	S. εὐδᾱίμων	εὐδᾱίμον	P. εὐδᾱίμων-ες	εὐδᾱίμων-α
V.	εὐδᾱίμων	εὐδᾱίμον	εὐδᾱίμων-ες	εὐδᾱίμων-α
A.	εὐδᾱίμων-α	εὐδᾱίμον	εὐδᾱίμων-ας	εὐδᾱίμων-α
G.	εὐδᾱίμων-ος		εὐδᾱίμόν-ων	
D.	εὐδᾱίμον-ι		εὐδᾱίμο-σι(ν)	
m. f. n. Dual. N. V. A. εὐδᾱίμων-ε G. D. εὐδᾱίμόν-οιν				

EXAMPLES FOR DECLENSION.

κακοδαίμων, κακόδαιμον, *unfortunate*
 μνήμων, μνήμον, *mindful*
 ἐπιστήμων, ἐπίστημον, *scientific*
 ἀγνώμων, ἔγνωμον, *senseless, unfeeling*

ἄφρων, ἄφρον, *senseless*
 σῶφρων, σῶφρον, *sensible, virtuous*
 παράφρων, παράφρον, *out of one's senses*
 [from stem of φρήν (φρεν-), *sense*]

* For πάντ-ια (παντ-για): declined like θάλασσα, μοῦσα, §§ 17, 18.

99

St.	έκοντ-, m. and n. (cf. γεροντ-, § 32), <i>willing</i> .					
	m.	f.	n.	m.	f.	n.
N. V.	S. <i>έκών</i>	<i>έκούσα*</i>	<i>έκόν</i>	P. <i>έκόντ-ες</i>	<i>έκούσαι</i>	<i>έκόντ-α</i>
A.	<i>έκόντ-α</i>	<i>έκούσαν</i>	<i>έκόν</i>	<i>έκόντ-ας</i>	<i>έκούσας</i>	<i>έκόντ-α</i>
G.	<i>έκόντ-ος</i>	<i>έκούσης</i>	<i>έκόντ-ος</i>	<i>έκόντ-ων</i>	<i>έκούσων</i>	<i>έκόντ-ων</i>
D.	<i>έκόντ-ι</i>	<i>έκούση</i>	<i>έκόντ-ι</i>	<i>έκού-σι(ν)</i>	<i>έκούσαις</i>	<i>έκού-σι(ν)</i>
m. f. n. <i>Dual. N. V. A. έκόντ-ε έκούσά έκόντ-ε</i> <i>G. D. έκόντ-οιν έκούσαιιν έκόντ-οιν</i>						

Like *έκών* is declined *ακων* (for *άέκων*), *ακουσα*, *ακον*, *unwilling*.

100

St.	εύγενεσ- (cf. Διογενεσ-, § 33), <i>high-born, noble</i> .			
	m. and f.	n.	m. and n.	n.
N.	S. <i>εύγενής</i>	<i>εύγενές</i>	P. <i>εύγενείς</i>	<i>εύγενή</i>
V.	<i>εύγενές</i>	<i>εύγενές</i>	<i>εύγενείς</i>	<i>εύγενή</i>
A.	<i>εύγενή</i>	<i>εύγενές</i>	<i>εύγενείς</i>	<i>εύγενή</i>
G.	<i>εύγενοῦς</i>		<i>εύγενῶν</i>	
D.	<i>εύγενεῖ</i>		<i>εύγενέ-σι(ν)</i>	
m. f. n. <i>Dual. N. V. A. εύγενεῖ</i> <i>G. D. εύγενοῖν</i>				

EXAMPLES FOR DECLENSION (cf. § 34).

συγγενής, συγγενές, akin
εγκρατής, εγκρατές, self-restrained
ακρατής, ακρατές, intemperate
εὐμενής, εὐμενές, gentle
ασθενής, ασθενές, weak

ἀληθής, ἀληθές, true
ψευδής, ψευδές, false
εὐτυχής, εὐτυχές, lucky
σαφής, σαφές, clear
εἰθής, εἴηθες, foolish

[*τρίηρης* has become a Noun: cf. § 35.]

101

Adjectives with a vowel before the *εσ-* contract *ε-α* into *ᾱ* (not *η*):

e.g. *εὐκλεής, εὐκλεές, glorious* (cf. *Acc. Περικλεῖᾱ*, § 33)

ένδεής, ένδεές, lacking
ένφυής, ένφυές, talented
ένγιής, ένγιές, healthy

Acc. Sing. m. f., and Nom. Plur. n.
εὐκλεᾱ, ένδεᾱ, ένφυᾱ, ένγιᾱ

Gen. Sing. m. f. n. *εὐκλεοῦς, ένδεοῦς, ένφυοῦς, ένγιοῦς*.

* From *έκόντ-ια* (*έκοντ-γα*): declined like *μοῦσα*, § 17.

102

St.	γλυκυ-, γλυκε-, m. and n. (cf. πηχυ-, πηχε-, § 47), <i>sweet</i> .					
	m.	f.	n.	m.	f.	n.
N.	S. γλυκύ-ς	γλυκεῖα*	γλυκύ	P. γλυκεῖς	γλυκεῖαι	γλυκέ-α
V.	γλυκύ	γλυκεῖα	γλυκύ	γλυκεῖς	γλυκεῖαι	γλυκέ-α
A.	γλυκύ-ν	γλυκεῖαν	γλυκύ	γλυκεῖς	γλυκεῖας	γλυκέ-α
G.	γλυκέ-ος	γλυκεῖας	γλυκέ-ος	γλυκέ-ων	γλυκεῖων	γλυκέ-ων
D.	γλυκεῖ	γλυκεῖα	γλυκεῖ	γλυκέ-σι(ν)	γλυκεῖαις	γλυκέ-σι(ν)
Dual. N. V. A. [γλυκεῖ] γλυκεῖα [γλυκεῖ] G. D. γλυκέ-σιν γλυκεῖαιν γλυκέ-σιν						

RULE.—Adjectives in *us, εια, υ* have Gen. Sing. m., n. in *εος*,
Nom. Plur. n. in *εα*,
(both uncontracted).

In other cases the masc. is like *πηχυς*, § 47,
the neut. is like *ἄστυ*, § 39.

EXAMPLES FOR DECLENSION.

βαθύς, βαθεῖα, βαθύ, deep
βραδύς, βραδεῖα, βραδύ, slow
βραχύς, βραχεῖα, βραχύ, short

εὐθύς, εὐθεῖα, εὐθύ, straight
εὐρύς, εὐρεῖα, εὐρύ, broad
ὀξύς, ὀξεῖα, ὀξύ, sharp

103

Note the stems from which the following Adjectives of Class II. are declined :—

εὐελπίς, m., f., *εὐελπι*, n., *hopeful* : stem *εὐελπιδ-* (but
Acc. Sing. *εὐελπιν*, m., f. ; cf. *Ἄρτεμιν*, etc., § 41).
εὐχαρίς, m., f., *εὐχαρι*, n., *graceful* : stem *εὐχαριτ-*.
φιλόπολις, m., f., *φιλόπολι*, n., *patriotic* : stem *φιλοπολιδ-*.
τρίπους, m., f., *τρίπου*, n., *three-footed* : stem *τριποδ-*.

104

The following Adjectives have no separate form for the Fem. or Neut. :—

ἄγνως, *unknown* or *unknowing* : stem *ἀγνωτ-*.
ἀλαζών, *boastful* : stem *ἀλαζον-*.
ἄπαις, *childless* : stem *ἀπαιδ-*.
μάκαρ, *blessed* : stem *μακαρ-*.
πένης, *poor* : stem *πεινητ-*.

* From *γλυκέ-ια* : declined like *βασίλεια*, § 18.

IRREGULAR ADJECTIVES.

The following are declined from two distinct stems:—

105

St.	1. μεγαλο-, 2. μεγα-, great.			1. πολλο-, 2. πολυ-, much, many.		
	Singular.			Singular.		
	m.	f.	n.	m.	f.	n.
N.	μέγα-ς	μεγάλη	μέγα	πολύ-ς	πολλή	πολύ
A.	μέγα-ν	μεγάλην	μέγα	πολύ-ν	πολλήν	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ

Note that the Nom. and Acc. Sing. Masc. and Neut. are the only forms from the short stems *μεγα-*, *πολυ-*.

The Plurals are regular (from the long stems *μεγαλο-*, *πολλο-*):
μεγάλοι, *μεγάλαι*, *μεγάλα*, etc. *πολλοί*, *πολλαί*, *πολλά*, etc.

106

St.	1. χαριεντ-, 2. χαριετ-, pleasing.					
	m.	f.	n.	m.	f.	n.
N.	S. χαρίει-ς	χαρίεσσα*	χαρίεν	P. χαριέντ-ες	χαρίεσσαι	χαριέντ-α
V.	χαρίεν	χαρίεσσα	χαρίεν	χαριέντ-ες	χαρίεσσαι	χαριέντ-α
A.	χαριέντ-α	χαρίεσσαν	χαρίεν	χαριέντ-ας	χαρίεσσās	χαριέντ-α
G.	χαριέντ-ος	χαρίεσσης	χαριέντ-ος	χαριέντ-ων	χαριεσσών	χαριέντ-ων
D.	χαριέντ-ι	χαρίεσση	χαριέντ-ι	χαριε-σι(ν)	χαρίεσαις	χαριε-σι(ν)
Dual. N. V. A. χαριέντ-ε χαρίεσσā χαριέντ-ε						
G. D. χαριέντ-οιν χαρίεσσαιν χαριέντ-οιν						

NOTE.—Nom. Sing. *χαρίει-ς* for *χαριέντ-ς* (cf. § 30, Rule 4).

Dat. Plur. *χαριε-σι* for *χαριετ-σι* (cf. § 30, Rule 3).


Like *χαρίεις*:—*φωνήεις*, *φωνήεσσα*, *φωνήεν*, endowed with speech.

107

πρᾶος, m., *πρᾶον*, n., *mild*, borrows from *πρᾶύς* the whole Fem. *πρᾶεία*, *πρᾶείαν*, etc., but only rarely forms of the Masc. and Neut. like *πρᾶέων*.

* From *χαριετ-ια* (*χαριετ-γα*): declined like *θάλασσα*, § 18.

PARTICIPLES (VERB-ADJECTIVES) OF CLASS II.

- 108** 1. Participles in *ās* (stem *αντ-*) are declined like *pās* (§ 97; in the Masc. like *γίγās*, § 30, 4):—
 e.g. N. V. *λύσās* *λύσᾱσα* *λύσαν*, *having loosed* (Active).
 A. *λύσαντ-α* *λύσᾱσαν* *λύσαν*
 etc. etc. etc. : D. Pl. *λύσᾱ-σι(ν)*, *λύσᾱσαις*,
λύσᾱ-σι(ν).
2. Participles in *ous* and *ων* (stem *οντ-*) are declined in the Masc. like *ὁδούς* (§ 30, 4) and *γέρων* (§ 32, 3), *o* becoming *ou* when *ντ* falls out before *s*:—
 e.g. N. V. *διδού-s* *διδούσα* *διδόν*, *giving* (Active).
 A. *διδόντ-α* *διδούσαν* *διδόν*
 etc. etc. etc. : D. Pl. *διδού-σι(ν)*, *διδούσαις*,
διδού-σι(ν).
 N. V. *λύων* *λύουσα* *λύον*, *loosing* (Active).
 A. *λύοντ-α* *λύουσαν* *λύον*
 etc. etc. etc. : D. Pl. *λύου-σι*, *λύούσαις*, *λύου-σι*.
3. Participles in *εις* (stem *εντ-*) are declined on the same principle, **ε becoming ει when ντ falls out before s.**
 [No similar noun.]
 e.g. N. V. *λυθεί-s* *λυθείσα* *λυθέν*, *loosed* (Passive).
 A. *λυθέντ-α* *λυθείσαν* *λυθέν*
 etc. etc. etc. : D. Pl. *λυθεί-σι(ν)*, *λυθείσαις*,
λυθεί-σι(ν).
4. Participles in *ūs* (stem *υντ-*) are declined on the same principle, **υ becoming ū when ντ falls out before s.**
 [No similar noun or adjective].
 e.g. N. V. *δεικνύ-s* *δεικνύσα* *δεικνύν*, *showing* (Active).
 A. *δεικνύντ-α* *δεικνύσαν* *δεικνύν*
 etc. etc. etc. : D. Pl. *δεικνύ-σι(ν)*, *δεικνύ-σαις*, *δεικνύ-σι(ν)*.
5. Participles in *ως* are declined regularly from the stem *στ-*; note the peculiar *ω* (for *ο*) in the Nom. Sing. Masc. [Contrast *Εἰλωs*, stem *Εἰλωτ-*, § 30, 3.]
 e.g. N. V. *λελυκός* *λελυκία* *λελυκός*, *having loosed* (Active).
 A. *λελυκός-α* *λελυκίαν* *λελυκός*
 etc. etc. etc. : D. Pl. *λελυκό-σι(ν)*, *λελυ-κίαις*, *λελυκό-σι(ν)*.
-  The Vocative of all Participles is the same as the Nominative.

Comparison of Adjectives.

- 109** I. The usual endings are :—
 For the Comparative : -τερος m. -τερᾶ f. -τερον n.
 For the Superlative : -τατος m. -τατῇ f. -τατον n.
- 110** These endings are added to the stem of the Positive Masculine :—
e.g. δῆλος, st. δηλο- : δηλό-τερος δηλό-τατος
 clear -τέρᾶ, -τερον, *clearer* -τάτῃ, -τατον, *clearest*
 μέλας, st. μελαν- : μελάν-τερος μελάν-τατος
 -τέρᾶ, -τερον -τάτῃ, -τατον
 εὐγενής, st. εὐγενεσ- : εὐγενέσ-τερος εὐγενέσ-τατος
 -τέρᾶ, -τερον -τάτῃ, -τατον
 γλυκύς, st. γλυκυ- : γλυκύ-τερος γλυκύ-τατος
 -τέρᾶ, -τερον -τάτῃ, -τατον
- 111** But Adjectives in -ος (Class I.) lengthen ο to ω when the vowel of the preceding syllable is both short by nature and not followed by any two consonants or double consonant (§ 1) :—
e.g. νέος, *new* (§ 92, 2), st. νεο- : νεώ-τερος, νεώ-τατος.
 But πικρός, *shrew*, st. πικρο- : πικρό-τερος, πικρό-τατος [κρ].
 ἐνδοξος, *renowned*, st. ἐνδοξο- : ἐνδοξό-τερος, ἐνδοξό-τατος [ξ].
 Examples for Comparison will be found in §§ 92, 100, 102.
- 112** The following drop the stem vowel ο :—
 γεραίος, *aged*, st. γεραιο- : γεραί-τερος, γεραί-τατος.
 παλαιός, *ancient*, st. παλαιο- : παλαί-τερος, παλαί-τατος [from πάλαι, adv., *long ago*].
 σχολαῖος, *slow*, st. σχολαιο- : σχολαί-τερος, σχολαί-τατος.
 φίλος, *dear*, st. φίλο- : φίλ-τερος or μάλλον φίλος, φίλ-τατος or μάλιστα φίλος.
- 113** Adjectives in -ων, stem -ον-, insert -εσ- before -τερος, -τατος :—
e.g. εὐδαίμων, st. εὐδαιμον- : εὐδαιμον-έσ-τερος, εὐδαιμον-έσ-τατος.
 Examples for Comparison in § 98.
- 114** So, too, Adjectives in -οος, contracted -ους (§ 93, ii., iii.) :—
e.g. ἀπλοῦς, *simple* : ἀπλούστερος, ἀπλούστατος.
 εὔνους, *well disposed* : εὔνουσ-τερος, εὔνουστατος.
 Add ἔρρωμένος, *vigorous* : ἔρρωμει-έσ-τερος, ἔρρωμει-έσ-τατος.
- 115** Note χαρίεις, *pleasing*, st. χαριετ- : χαριέσ-τερος, χαριέσ-τατος.
 πένης, *poor*, st. πενητ- : πενέσ-τερος, πενέσ-τατος.
 (πρό, *before*) : πρό-τερος, *prior*, πρῶτος, *primus*.
 (ὑπέρ, *above*) : ὑπέρ-τερος, *superior*, ὑπέρ-τατος, *superēmus*.
 — : ὕσ-τερος, *posterior*, ὕσ-τατος, *postērēmus*.

116 II. Less usual endings are:—

For the Comparative: -ίων m. f. -ιον n.

For the Superlative: -ιστος m. -ιστη f. -ιστον n.

117 These endings are found only in the following Adjectives: the stem of the Positive always suffers some change:—

	Comparative.	Superlative.
αἰσχρό-s, shameful:	αἰσχ-ίων, -ιον	αἰσχ-ιστος, -ιστη, -ιστον
ἐχθρό-s, hostile:	ἐχθ-ίων, -ιον	ἐχθ-ιστος, -ιστη, -ιστον
ἡδύ-s, pleasant:	ἡδ-ίων, -ιον	ἡδ-ιστος, -ιστη, -ιστον
καλό-s, beautiful:	καλλ-ίων, -ιον	κάλλ-ιστος, -ιστη, -ιστον

118 In the following the ι disappears as a separate syllable. The Neut. Comparative may always be found by changing ων into ον.

μέγα-s, great:	μεῖζων	μέγ-ιστος
ῥάδιο-s, easy:	ῥάων	ῥάστος
ταχύ-s, swift:	θάσσω *	τάχ-ιστος

119 In the following, wholly different Stems are employed:—

ἀγαθό-s, good:	ἀμείνων	ἄρ-ιστος
	βελτ-ίων } better	βέλτ-ιστος } best
	λῶων	λῶστος
	κρείσσων, * stronger	κράτ-ιστος, strongest
κακό-s, bad:	κακ-ίων, baser	κάκ-ιστος, basest
	χείρων, worse	χείρ-ιστος, worst
	ἥσσω, * inferior	—
μικρό-s, small:	μικρό-τερος, smaller	μικρό-τατος, smallest
little:	ἐλάσσων, * less	ἐλάχ-ιστος, least
	μείων, less	—
ὀλίγο-s, little:	—	ὀλίγ-ιστος } least
(Plur. few)	ἐλάσσων, less	ἐλάχ-ιστος }
	μείων, less	—
πολύ-s, much	πλείων (πλέων), more	πλείστος, most
(Plur. many)		

* Some Attic writers have ττ for σσ: θάττων, κρείττων, ἥττων, ἐλάττων.

MINOR PECULIARITIES (IN ADJECTIVES WITH -τερος, -τατος).

ἡσυχό-s, calm:	ἡσυχά-τερος, -τατος	προὔργου, serviceable:	προὔργια-τερος
ἴσο-s, equal:	ἰσαί-τερος, -τατος		
μέσο-s, middle:	μεσαι-τερος, -τατος	λάλο-s, talkative:	λαλίσ-τερος, -τατος
ὄψιο-s, late:	ὄψιαί-τερος, -τατος	μακρό-s, long:	μακρό-τερος, -τατος
πρῶτο-s, early:	πρῶταί-τερος, -τατος		μάσσων, μήκ-ιστος }

120

Comparatives in *-ίων, -ιον* (*ων, ον*) are declined as follows :—

Stem.	<i>βελτίον, better.</i>			
N.	<div>m. and f. <i>S. βελτίων</i></div>	<div>n. <i>βέλτιον</i></div>	<div>m. and f. <i>P. { βελτίον-ες</i></div>	<div>n. <i>βελτίον-α</i></div>
A.	<div>{ <i>βελτίον-α</i> <i>βελτίω</i></div>	<div><i>βέλτιον</i></div>	<div>{ <i>βελτίον-ας</i> <i>βελτίους</i></div>	<div><i>βελτίω</i> <i>βελτίον-α</i></div>
G.	<div><i>βελτίον-ος</i></div>		<div><i>βελτιόν-ων</i></div>	
D.	<div><i>βελτίον-ι</i></div>		<div><i>βελτίο-σι(ν)</i></div>	
<div><div>m. f. n. <i>Dual. N. V. A. βελτίον-ε</i> <i>G. D. βελτιόν-ουν</i></div></div>				

The by-forms of the Acc. Sing. Masc., and the Nom. and Acc. Plur., are derived from a different stem in *-ιοσ-* (Lat. *-ior, -ius*) by dropping *σ* and contracting the vowels: *ο-α* becomes *ω*; *ο-ε* becomes *ου*. The contracted Nom. Plur. is used as an Acc. Plur.

121

Comparatives and Superlatives in *ος, ᾶ* (or *η*), *ον*, are declined like *νέος, νέᾶ, νέον*; *δῆλος, δῆλη, δῆλον* (§ 92).

NUMERAL ADJECTIVES.

NUMERAL ADVERBS.

122

CARDINAL.

ORDINAL.

1	<i>εἷς, μία, ἓν</i> (§ 123)	<i>ὁ πρῶτος, η, ον, the first</i>	<i>ᾅπαξ, once</i>
2	<i>δύο</i> [Lat. <i>duo, -ae, -o</i>]	<i>δευτερος, ᾶ, ον</i>	<i>δῖς</i> [Lat. <i>bis</i>]
3	<i>τρεῖς, τρία</i> [<i>trēs, tria</i>]	<i>τρίτος, η, ον</i>	<i>τρίς</i> [Lat. <i>ter</i>]
4	<i>τέσσαρες, τέσσαρα*</i>	<i>τέταρτος, η, ον</i>	<i>τετράκις</i>
5	<i>πέντε</i> [<i>quinque</i>]	<i>πέμπτος, η, ον</i>	<i>πεντάκις</i>
6	<i>ἕξ</i> [<i>sex</i>]	<i>ἕκτος, η, ον</i>	<i>ἑξάκις</i>
7	<i>ἑπτὰ</i> [<i>septem</i>]	<i>ἑβδομος, η, ον</i>	<i>ἑπτάκις</i>
8	<i>ὀκτώ</i> [<i>octō</i>]	<i>ὀγδοος, η, ον</i>	<i>ὀκτάκις</i>
9	<i>ἐννέα</i> [<i>novem</i>]	<i>ἐνατος, η, ον</i>	<i>ἐνάκις</i>
10	<i>δέκα</i> [<i>decem</i>]	<i>δέκατος, η, ον</i>	<i>δεκάκις</i>

* In some Attic writers *τέτταρες, τέτταρα*: so too *τετταράκοντα*, etc.

CARDINAL.	ORDINAL.	ADVERBS.
11 ἑνδεκα [<i>undecim</i>]	ἐνδέκατος, η, ον	ἐνδεκάκις
12 δώδεκα [<i>duodecim</i>]	δωδέκατος, η, ον	δωδεκάκις
13 τρεῖς (τρία) καὶ δέκα	τρίτος (η, ον) καὶ δέκατος, η, ον	τρισκαιδεκάκις
14 τέσσαρες καὶ δέκα	τέταρτος καὶ δέκατος, etc.	τεσσαρεσκαιδεκάκις
15 πεντεκαίδεκα	πεντεκαιδέκατος, etc.	πεντεκαιδεκάκις
16 ἑκκαίδεκα	ἑκκαιδέκατος, etc.	ἑκκαιδεκάκις
17 ἑπτακαίδεκα	ἑπτακαιδέκατος, etc.	ἑπτακαιδεκάκις
18 ὀκτωκαίδεκα	ὀκτωκαιδέκατος, etc.	ὀκτωκαιδεκάκις
19 ἑννεακαίδεκα	ἑννεακαιδέκατος, etc.	ἑννεακαιδεκάκις
20 εἴκοσι(ν) [<i>viginti</i>]	εἰκοστός, etc.	εἰκοσάκις
25 εἴκοσι πέντε (§ 126)	εἰκοτὸς πέμπτος, etc.	εἰκοσάκις πεντάκις
30 τριάκοντα [<i>trigintā</i>]	τριᾷκοστός, etc.	τριᾷκοντάκις
40 τεσσαράκοντα	τεσσαρακοστός, etc.	τεσσαρακοντάκις
50 πενήκοντα	πεντηκοστός, etc.	πεντηκοντάκις
60 ἑξήκοντα	ἑξηκοστός, etc.	ἑξηκοντάκις
70 ἑβδομηκοντα	ἑβδομηκοστός, etc.	ἑβδομηκοντάκις
80 ὀγδοήκοντα	ὀγδοηκοστός, etc.	ὀγδοηκοντάκις
90 ἐνενήκοντα	ἐνενηκοστός, etc.	ἐνενηκοντάκις
100 ἑκατόν [<i>centum</i>]	ἑκατοστός, etc.	ἑκατοντάκις
200 διακόσιοι, αι, α	διακοσιοστός, etc.	διακοσιάκις
300 τριᾷκόσιοι, αι, α	τριᾷκοσιοστός, etc.	τριᾷκοσιάκις
400 τετρακόσιοι, αι, α	τετρακοσιοστός, etc.	τετρακοσιάκις
500 πεντακόσιοι, αι, α	πεντακοσιοστός, etc.	πεντακοσιάκις
600 ἑξακόσιοι, αι, α	ἑξακοσιοστός, etc.	ἑξακοσιάκις
700 ἑπτακόσιοι, αι, α	ἑπτακοσιοστός, etc.	ἑπτακοσιάκις
800 ὀκτακόσιοι, αι, α	ὀκτακοσιοστός, etc.	ὀκτακοσιάκις
900 ἑνακόσιοι, αι, α	ἐνακοσιοστός, etc.	ἐνακοσιάκις
1000 χίλιοι, αι, α	χίλιοστός, etc.	χίλιakis
2000 δισχίλιοι, αι, α	δισχίλιοστός, etc.	δισχίλιakis
3000 τρισχίλιοι, αι, α	τρिसχίλιοστός, etc.	τρισχίλιakis
10,000 μύριοι, αι, α	μύριοστός, etc.	μυρίακις
11,000 μύριοι (αι, α) καὶ χίλιοι (αι, α)		
20,000 δισμύριοι, αι, α	δισμύριοστός, etc.	δισμυρίακις

123 Declension of εἷς, δύο, τρεῖς, τέσσαρες.

	m.	f.	n.	m. f. n.
N.	S. εἷς	μία	ἓν	D. δύο
A.	ἕν-α	μίαν	ἓν	δύο
G.	ἐν-ός	μιᾶς	ἐν-ός	δυσὼν
D.	ἐν-ί	μιᾷ	ἐν-ί	δυσὼν

	m. f.	n.	m. f.	n.
N.	P. τρεῖς	τρί-α	P. τέσσαρ-ες	τέσσαρ-α
A.	τρεῖς	τρί-α	τέσσαρ-ας	τέσσαρ-α
G.	τρι-ῶν		τεσσάρ-ων	
D.	τρι-σί(ν)		τέσσαρ-σι(ν)	

- 124 Like εἷς are declined οὐδεῖς (from οὐδὲ εἷς, *not even one*), *no one*, and μηδεῖς (from μηδὲ εἷς, *not even one*), *no one*. Plur. (rare) = *no men, none, or nobodies*: N. οὐδένες, A. οὐδένας, G. οὐδένων, D. οὐδέσι(ν); N. μηδένες, A. μηδένας, G. μηδένων, D. μηδέσι(ν).

- 125 ἄμφω, *both*, has N. A. ἄμφω, G. D. ἀμφοῖν.

But *both* is more commonly expressed by ἀμφότεροι, αἱ, α (§ 159).

- 126 In compound numbers above 20 either place the smaller number first (with καί), or the larger number first (with or without καί): e.g. εἷς καὶ εἴκοσι, *one and twenty*, or εἴκοσιν εἷς, *twenty one*, or εἴκοσι καὶ εἷς, *twenty and one*.

πρῶτος καὶ εἰκοστός, *first and twentieth*, or εἰκοστός πρῶτος, *twentieth first*, or εἰκοστός καὶ πρῶτος, *twentieth and first*.
μία καὶ ἑκατὸν νῆες, or ἑκατὸν (καὶ) μία νῆες, *101 ships*.

127 Note the following Adverbs:—

πρῶτον or τὸ πρῶτον } *firstly, for the first time, at first.*
πρῶτα or τὰ πρῶτα

δεύτερον or τὸ δεύτερον } *secondly, for the second time.*
δεύτερα or τὰ δεύτερα

τρίτον or τὸ τρίτον, *thirdly, for the third time.*

ἔσχατον or τὸ ἔσχατον } *lastly, for the last time.*
ἔσχατα or τὰ ἔσχατα

Contrast the meanings of ἅπαξ, *once*, δῖς, *twice*, etc. (§ 122).

PRONOUNS AND ADJECTIVES CONNECTED
THEREWITH.

Personal Pronouns.

128

FIRST PERSON.			SECOND PERSON.		
	<i>I</i>	<i>we</i>		<i>thou (you)</i>	<i>you</i>
N.	<i>S. ἐγώ</i>	<i>P. ἡμεῖς</i>	N. V.	<i>S. σύ</i>	<i>P. ὑμεῖς</i>
A.	<i>ἐμέ, με</i>	<i>ἡμᾶς</i>	A.	<i>σέ, σε</i>	<i>ὑμᾶς</i>
G.	<i>ἐμοῦ, μου</i>	<i>ἡμῶν</i>	G.	<i>σοῦ, σου</i>	<i>ὑμῶν</i>
D.	<i>ἐμοί, μοι</i>	<i>ἡμῖν</i>	D.	<i>σοί, σοι</i>	<i>ὑμῖν</i>
<i>Dual.</i> N. A. <i>νό</i> [Lat. <i>nō-s</i>] G. D. <i>νῶν</i>			<i>Dual.</i> N. A. <i>σφώ</i> G. D. <i>σφῶν</i>		

129

The accented forms *ἐμέ, ἐμοῦ, ἐμοί, σέ, σοῦ, σοί* are used :—

(i.) When there is emphasis on the pronoun: *e.g. οὐκ ἐμέ, ἀλλὰ σέ στέργει, he loves not me, but you.*

(ii.) Generally with prepositions: *e.g. μετ' ἐμοῦ, with me.*

Otherwise the unaccented forms *με, μου, etc.*, are used.

130

The plural of formal intercourse (*you = thou*) is unknown in ancient Greek: *ὑμεῖς*, like the Lat. *vōs*, is used only when more than one person is addressed.

131

THIRD PERSON.						
	<i>him</i>	<i>her</i>	<i>it</i>	<i>them</i>	<i>them</i>	<i>them</i>
	m.	f.	n.	m.	f.	n.
A.	<i>S. αὐτόν</i>	<i>αὐτήν</i>	<i>αὐτό</i>	<i>P. αὐτούς</i>	<i>αὐτάς</i>	<i>αὐτά</i>
G.	<i>αὐτοῦ</i>	<i>αὐτῆς</i>	<i>αὐτοῦ</i>	<i>αὐτῶν</i>	<i>αὐτῶν</i>	<i>αὐτῶν</i>
D.	<i>αὐτῷ</i>	<i>αὐτῇ</i>	<i>αὐτῷ</i>	<i>αὐτοῖς</i>	<i>αὐταῖς</i>	<i>αὐτοῖς</i>
<i>Dual</i> (all three genders). A. <i>αὐτά</i> G. D. <i>αὐτῶν</i>						

The Nominative *he, she, it, they* is either unexpressed or expressed by a Demonstrative (§§ 138-143).

132

The **reflexive forms** of the 1st and 2nd personal pronouns are made up by combining *ἐμ-, σε-* (Plur. *ἡμᾶς, ὑμᾶς*, etc.) with the Definitive Adjective *αὐτός, self* (§ 163). Reflexive forms refer to the subject of the sentence, and have no Nominative :—

Reflexive Forms.

133

1ST PERSON : Sing. <i>myself</i> , Plur. <i>ourselves</i> .			2ND PERS.: Sing. <i>thyself</i> (<i>yourself</i>), Plur. <i>yourselves</i> .	
	m.	f.	m.	f.
A.	S. ἐμαυτόν	ἐμαυτήν	S. σεαυτόν	σεαυτήν
G.	ἐμαυτοῦ	ἐμαυτῆς	σεαυτοῦ	σεαυτῆς
D.	ἐμαυτῷ	ἐμαυτῇ	σεαυτῷ	σεαυτῇ
A.	P. ἡμᾶς αὐτούς -ās		P. ὑμᾶς αὐτούς -ās	
G.	ἡμῶν αὐτῶν -ῶν		ὑμῶν αὐτῶν -ῶν	
D	ἡμῖν αὐτοῖς -αῖς		ὑμῖν αὐτοῖς -αῖς	

Contracted forms of the 2nd person are often found in Attic: *e.g.* *σαντόν, σαντήν, σαντοῦ, σαντῆς*, for *σεαντόν, σεαντήν*, etc.

134

In the 3rd person there are special reflexive forms, *ξ, οὔ, οἶ*, etc., corresponding to the Lat. *sē, suī, sibi*; but they are used in prose only as *Indirect Reflexives*, *i.e.* they stand in a subordinate clause and refer to the subject of the principal clause.* The ordinary Reflexives of the 3rd person are made up by combining *ἐ-* with the Definitive Adjective *αὐτός*, *self*.

3RD PERSON : Singular, <i>himself, herself, itself</i> ; Plural <i>themselves</i> .				
	Direct and Indirect.			Only Indirect.
	m.	f.	n.	m. f.
A.	S. ἐαυτόν	ἐαυτήν	ἐαυτό	S. ξ, ἐ
G.	ἐαυτοῦ	ἐαυτῆς	ἐαυτοῦ	οὔ, οὔ
D.	ἐαυτῷ	ἐαυτῇ	ἐαυτῷ	οἶ, οἶ
A.	P. ἐαυτούς	ἐαυτάς	ἐαυτά	P. σφᾶς
G.	ἐαυτῶν	ἐαυτῶν	ἐαυτῶν	σφῶν
D.	ἐαυτοῖς	ἐαυταῖς	ἐαυτοῖς	σφίσι(ν)

Instead of *ἐαυτούς, ἐαυτάς, ἐαυτῶν, ἐαυτοῖς*, etc., the combinations *σφᾶς αὐτούς, -άς, σφῶν αὐτῶν, σφίσιν αὐτοῖς*, etc., are sometimes used.

Contracted forms are often found in Attic: *e.g.* *αὐτόν, αὐτήν, αὐτοῦ, αὐτῆς*, for *ἐαυτόν, ἐαυτήν*, etc.

* *E.g.* Ἦρ ἔφη, ἐπειδὴ οὐ ἐκβῆναι τὴν ψυχὴν, ἀφικνεῖσθαι σφᾶς εἰς τόπον τινα δαιμόνιον, Er said that when the soul had departed out of him (Er), they (*i.e.* he and others) arrived at a mysterious place.

Possessive Adjectives and Pronouns.

(Declined like δῆλος, δῆλη, δῆλον, or νέος, νέα, νέον, § 92).

- 135 ἐμός, ἐμή, ἐμόν, *my, my own* : as Pronoun *mine*.
 σός, σή, σόν, *thy (your), thine own (your own)* : as Pronoun *thine (yours)*.

ἡμέτερος, ἡμετέρᾳ, ἡμέτερον, *our, our own* : as Pronoun *ours*.

ὑμέτερος, ὑμετέρᾳ, ὑμέτερον, *your, your own* : as Pronoun *yours*.

- 136 These Possessives are sometimes reflexive, sometimes not reflexive ; in either case they are always preceded by the Definite Article : thus,

στέργει τὸν ἐμὸν πατέρα, *he loves my father.*

στέργω τὸν ἐμὸν πατέρα, *I love my own father (reflexive).*

- 137 For the Possessives of the 3rd pers. ("his," "her," "its," etc.), the Genitives of personal, demonstrative, or reflexive pronouns are generally used in prose* : thus,

στέργω τὸν πατέρα αὐτοῦ, *I love the father of him (§ 131) = his father.*

στέργω τὸν ἐμὸν πατέρα, οὐ τὸν ἐκείνου, . . . *not the one of that man (§ 142) = not his.*

στέργει τὸν ἑαυτοῦ πατέρα, *he loves the father of himself (§ 134) = his own father (reflexive).*

Genitives may also be used instead of the Possessives of the 1st and 2nd pers. :—

στέργει τὸν πατέρα μου, . . . *the father of me = my father.*

Demonstrative Adjectives and Pronouns.

- 138 ὅδε, m., ἧδε, f., τόδε, n., *this (by me)*, Lat. hīc, hęc, hōc.

	m.	f.	n.	m.	f.	n.
N.	S. ὅδε	ἧδε	τόδε	P. οἷδε	αἷδε	τάδε
A.	τόνδε	τήνδε	τόδε	τούσδε	τάσδε	τάδε
G.	τοῦδε	τῆσδε	τοῦδε	τῶνδε	τῶνδε	τῶνδε
D.	τῷδε	τῇδε	τῷδε	τοῖσδε	ταῖσδε	τοῖσδε

Dual (all three genders). N. A. τῶδε

G. D. τοῖνδε

- 139 If ὅδε, ἧδε, τόδε is joined to a noun, the latter is always preceded by the Article in prose : e.g. ὅδε ὁ ἀνὴρ, *this the man = this man* ; ἧδε ἡ χώρα, *this the land = this land*.

* ὅς, ἥ, ὅν, *his, her, its*, and σφέτερος, -ᾶ, -ον, *their*, are rare.

140 ὅδε, ἥδε, τόδε is a compound of an old demonstrative ὅ, ἥ, τό, *this or that*, and the indeclinable suffix -δε, *here*: ὅ-δε then is literally *this here*, like Lat. *hīc* from *hī-ce* and French *ce-ci*.

141 In the Attic of everyday life ὅδε was sometimes further strengthened by the demonstrative suffix *t* (indeclinable): ὀδί, ἡδί, τοδί.

142 ἐκεῖνος, m., ἐκεῖνη, f., ἐκεῖνο, n., *that (by him), you* [ille, illa, illud]. Nom. Plur. ἐκεῖνοι, m., ἐκεῖναι, f., ἐκεῖνα, n.

The oblique cases are declined like αὐτόν, αὐτήν, αὐτό (§ 131).

NOTE.—ἐκεῖνος ὁ ἀνὴρ, ἐκεῖνη ἡ χώρα, *that man, that country*: cf. § 139.

143 οὗτος, m., αὕτη, f., τοῦτο, n., *this or that by you* [iste, ista, istud].

	m.	f.	n.		m.	f.	n.
N. V.	S. οὗτος	αὕτη	τοῦτο	P. οὗτοι	αὗται	ταῦτα	
A.	τούτον	ταύτην	τούτο	τούτους	ταύτας	ταῦτα	
G.	τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων	
D.	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις	

*Dual (all three genders). N. A. τοῦτω
G.D. τοῦτοι*

NOTE.—οὗτος ὁ ἀνὴρ, αὕτη ἡ χώρα, *this man, this country*: cf. §§ 139, 142.

144 ὅδε is the demonstrative of the 1st person, like Lat. *hīc*.

οὗτος is the demonstrative of the 2nd person, like Lat. *iste*, and has a Vocative case (e.g. ἴθ' οὗτος, *go, you there*; ᾧ οὗτος Αἰᾶς, *ho you there, Ajax*!).

ἐκεῖνος is the demonstrative of the 3rd person, like Lat. *ille*.

145 The following Demonstratives are declined like οὗτος:—

τοιούτος, τοιαύτη, τοιούτο or τοιούτον, <i>such</i>	} pointing back- wards (to what precedes)
τοσοῦτος, τοσαύτη, τοσοῦτο or τοσοῦτον, <i>so great</i>	
τηλικούτος, τηλικαύτη, τηλικούτο or τηλικούτον, <i>so old</i>	

The following Demonstratives are declined like Adjectives of Class I. (§ 92), with an indeclinable -δε added:—

τοιόσδε, τοιάδε, τοιόνδε, <i>such</i>	} pointing for- wards (to what follows)
τοσόσδε, τοσηδέ, τοσόνδε, <i>so great</i>	
τηλικόσδε, τηλικήδε, τηλικόνδε, <i>so old, so great</i>	

146 In the Attic of everyday life οὗτος was sometimes strengthened, like ὅδε (§ 141), by the demonstrative suffix *t*: e.g. οὔτοστ', αὐτηνί. τουτονί, τουτουί. A short vowel disappears before *t*: e.g. τουτή, n.

147 δ, m., ἡ, f., τό, n., *the* (The Definite Article).

	m.	f.	n.		m.	f.	n.
N.	ὁ	ἡ	τό	P.	οἱ	αἱ	τά
A.	τόν	τήν	τό		τούς	τάς	τά
G.	τοῦ	τῆς	τοῦ		τῶν	τῶν	τῶν
D.	τῷ	τῇ	τῷ		τοῖς	ταῖς	τοῖς
Dual (all three genders) N. A. τῷ G. D. τοῖν							

- 148 The so-called Definite Article (= "little member" or "joint") is simply a weakened demonstrative adjective. The original meaning of δ, ἡ, τό was *this* or *that*; this is the most usual meaning of the word in Homer; it is found also in Herodotus, and in certain common phrases of Attic prose: *e.g.* ὁ μὲν . . . ὁ δέ, *this one . . . that one (the one . . . the other)*; πρὸ τοῦ, *before that*; ὁ δέ, *but he*, beginning a new sentence; so, too, in the compound ὅδε, *this here* (§ 140). But elsewhere in Attic the original meaning *this* or *that* has passed into the weakened or unemphatic meaning *the*. In English, French, and German, the history of the definite article is the same. In Latin the unemphatic *is*, *ea*, *id*, sometimes approaches the sense *the*: *e.g.* *is* homō, *the fellow*.

149 ἄλλος, m., ἄλλη, f., ἄλλο, n., *other* [alius, alia, aliud].

Nom. Plur. ἄλλοι, m., ἄλλαι, f., ἄλλα, n.

The oblique cases are declined like αὐτόν, αὐτήν, αὐτό (§ 131).

- 150 By doubling the stem of ἄλλος is formed the Reciprocal Pronoun: ἀλλήλους, m., ἀλλήλως, f., ἀλληλα, n., *one another* [alius . . . alius], which is declined in the plural and dual like αὐτούς, αὐτῶ (§ 131). The meaning of ἀλλήλους excludes a nominative case and a singular number.

Interrogative and Indefinite Pronouns and Adjectives.

- 151 τίς, m. and f., τί, n., Interrogative Pron. and Adj., *who, what* [quis, quid : Adj. quī, quæ, quod].

	m., f.	n.		m., f.	n.
N.	τίς	τί	P.	τίν-ες	τίν-α
A.	τίν-α	τί		τίν-ας	τίν-α
G.	τίν-ος	οἱ τοῦ		τίν-ων	
D.	τίν-ι	οἱ τῷ		τί-σι(ν)	
Dual (all three genders). N. A. τίν-ε G. D. τίν-οιν					

- 152 τίς, m. and f., τι, n., Indefinite Pron. and Adj., *someone, something, some, a certain; anyone, anything, any.*

The indefinite τίς, τι differs in declension from the interrogative τίς, τί only in having (i.) no accent on the first syllable, (ii.) a by-form of the Neut. Plur. Nom. and Acc. *ἄττα* (accented).

- 153 Examples of usage (interrogative and indefinite) :—

τίς ἦλθεν; *who came?* τίνι τρόπῳ; *in what way?*

ἤετο τίς ἦλθεν, *he asked who came* (dependent question).

ἦλθε τις, *some one came* [aliquis].

ἄνθρωπος τις ἦλθε, *a certain man came* [quidam].

θεός τις εἶπε, *some god spoke* [Here τις almost = the Engl.

Indef. Article *an, a*].

εἰ τις ἔλθοι, *if any one should come* [sī quis].

μή τις ἔλθοι, *lest any one should come* [nē quis].

- 154 The following Interrogative and Indefinite Adjectives are declined like Adjectives of Class I. (§ 92) :—

ποῖος, ποῖα, ποῖον, *of what sort* [qualis].

πόσος, πόση, πόσον, *how great* [quantus].

πηλίκος, πηλίκη, πηλίκον, *how old*.

πότερος, πότερᾱ, πότερον, *which of the two* [uter, interrog.].

- 155 ποῖος, ποῖα, ποῖον, *of some sort* } no accent on first syll.
156 ποσος, ποση, ποσον, *of some size* }

- 157 ἕκαστος, ἐκάστη, ἕκαστον, *each* [quisque].

- 158 ἑκάτερος, ἐκατέρᾱ, ἐκάτερον, *either, both* [uterque].

- The Plural means *either party, both parties* [utrique].

- 158 οὐδέτερος, -τέρᾱ, -τερον } *neither* [neuter].

- 159 μηδέτερος, -τέρᾱ, -τερον } *neither* [neuter].

- 159 ἀμφότεροι, -τεραι, -τερα, *both* [ambō].

Relative Pronoun.

160 δς, m., ἡ, f., ὅ, n., *who, which, that* [quī, quæ, quod].

	N.	S.	m.	f.	n.	P.	m.	f.	n.
			ὁς	ἡ	ὅ		οἷ	αἷ	ᾧ
A.			ὄν	ῆν	ὄ		οὗς	ᾶς	ᾶ
G.			οὖ	ῆς	οὖ		ὦν	ὦν	ὦν
D.			φ	ῇ	φ		οἷς	αἷς	οἷς

Dual (all three genders). N. A. ὅ
G. D. οἷν

161 Strengthened form : ὅσπερ, ἡπερ, ὅπερ, *just who, the very one who*.
The -περ is indeclinable.162 By combining δς, ἡ, ὅ with the indefinite τις, τι is formed the Indefinite or General Relative ὅστις, m., ἡτις, f., ὅ τι,* n., *any-who, any-which, i.e. whoever, whatever, anyone, anything which* [quisquis or quicumque]. Both parts are declinable.

	N.	S.	m.	f.	n.	P.	m.	f.	n.
			ὅστις	ἡτις	ὅ τι		οἷτινες	αἷτινες	ᾧτινες
A.			ὄντινα	ῆντινα	ὄ τι		οὗστινας	ᾶστινας	ᾧτινας
G.			οἷτινος,† ὄτου	ῆστινος ῆστινι	οἷτινος, ὄτου		οὗστινων, ὄτων	ᾶστινων, ᾶτων	ᾧστινων, ᾧτων
D.			φτινι, ὄτφ	ῆτινι ῆτινι	φτινι, ὄτφ		οἷστισι(ν), ὄτοις	αἷστισι(ν) αἷτοις	οἷστισι(ν), ὄτοις

Dual (all three genders). N. A. ὅτινε
G. D. οἷντινι,
ὄτφινι

162b The following General Relatives are declined like Adjectives of Class I. (§ 92) :—ὅποιος, ὅποιᾶ, ὅποιον, *of whatever kind*.ὅπόσος, ὅπόση, ὅπόσον, *of whatever size*.All General Relatives may be used as Interrogatives in dependent questions : e.g. ἦρετο ὅστις ἦλθεν, *he asked who came*.The compound ὅστισιν, ὅτισιν (-ων indeclinable), *any one so ever*, has only indefinite, not relative or interrogative, meaning.* Sometimes written ὅ,τι (in order to distinguish it from the Conjunction ὅτι, *that*).

† The forms printed in small type are the less common in the Sing. : ὅτου, ὅτφ are compounds of του, τφ (§§ 151, 152) : with ᾗττα, cf. ᾗττα, cf. § 152.

Definitive Adjective and Pronoun.

163

αὐτός, m., αὐτή, f., αὐτό, n., *self* [ipse, ipsa, ipsum].

	m.	f.	n.		m.	f.	n.
N.	<i>S.</i> αὐτός	αὐτή	αὐτό	<i>P.</i>	αὐτοί	αὐταί	αὐτά
A.	αὐτόν	αὐτήν	αὐτό		αὐτούς	αὐτάς	αὐτά
G.	αὐτοῦ	αὐτῆς	αὐτοῦ		αὐτῶν	αὐτῶν	αὐτῶν
D.	αὐτῷ	αὐτῇ	αὐτῷ		αὐτοῖς	αὐταῖς	αὐτοῖς

Dual (all three genders). N. A. αὐτῶ							
G. D. αὐτοῖν							

164

Examples of usage :—

αὐτὸς ὁ Πυθαγόρας ἔφη, *Pythagoras himself said so* [ipse Pŷthagorās dixit].αὐτὸς ἔφη, *he said so himself* [ipse dixit].Μένωνα αὐτὸν ἔπεμψα, *I sent Menon himself* [Menōnem ipsum].

165

Carefully distinguish αὐτός, αὐτή, αὐτό, from ἐμαυτόν, σεαυτόν, ἑαυτόν, etc. Both may be translated *myself, thyself, himself, etc.*, but these English words are used differently in the two cases. Αὐτός, αὐτή, αὐτό is essentially an *adjective*, agreeing in gender, number, and case with a noun or pronoun : it is a pronoun only in so far as the noun or pronoun with which it agrees may be not expressed but only *implied*, either by the context, or in the ending of the verb. Ἐμαυτόν, σεαυτόν, ἑαυτόν, on the contrary, are always *pronouns*, being compounded of the personal pronouns and the adjective αὐτός, αὐτή, αὐτό (ἐμ- αὐτόν = *me-self, me myself*).

Contrast ἀπέκτεινε ἑαυτόν, *he slew himself* (reflexive pronoun), αὐτὸς ἀπέκτεινε τὸν πατέρα, *he himself slew his father* (def. adj.).

166

Αὐτός when preceded by the definite article means *very same* : ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, *the very same, the same* [idem, eadem, idem].

167

These phrases are sometimes contracted to αὐτός, αὐτή, ταυτό (or ταυτόν) ; so, too, the oblique cases in which the article ends in a vowel or diphthong : e.g. ταυτοῦ, ταυτῇ, αὐτοί for τοῦ αὐτοῦ, τῇ αὐτῇ, οἱ αὐτοί.

168

Distinguish αὐτή, *the same, f.*, from αὕτη, *this, f.*Distinguish ταυτά, *the same, n. pl.*, from ταῦτα, *these, n. pl.* } § 143.

169

The personal pronouns αὐτόν, αὐτήν, αὐτό, *him, her, it* (§ 131), are in origin the oblique cases of αὐτός, αὐτή, αὐτό (§ 163), used as a pronoun. All the uses of αὐτός are shown in the following passage :—

Τίς οὗτος ὁ ἐπὶ τῆς κρεμάθρας ἀνὴρ ;—Αὐτός.—Τίς αὐτός ;—Σωκράτης.—

Ἴθ' οὗτος, ἀναβόησον Αὐτόν μοι μέγα.—Αὐτὸς μὲν οὖν σὺ κλέσον.

Who is this man in the basket ?—*Himself.*—Who *himself* !—Socrates.—Come, you there, shout to *Himself* (or *him*) in a loud voice, I pray.—Nay, call him yourself (Aristophanes, Clouds).

ADVERBS.

- 170 Most adverbs are formed from adjectives by means of the ending *-ως*: *e.g.* :—

	Adjective.	Gen. Plur.	Adverb.
2nd Decl.	δίκαιος, <i>just</i>	δικαί-ων	δικαί-ως, <i>justly</i>
	σοφός, <i>wise</i>	σοφ-ῶν	σοφ-ῶς, <i>wisely</i>
	ἁπλοῦς, <i>simple</i>	ἁπλ-ῶν	ἁπλ-ῶς, <i>simply</i>
3rd Decl.	εὐδαίμων, <i>happy</i>	εὐδαιμόν-ων	εὐδαιμόν-ως, <i>happily</i>
	εὐγενής, <i>noble</i>	εὐγεν-ῶν	εὐγεν-ῶς, <i>nobly</i>
	ἡδύς, <i>pleasant</i>	ἡδέ-ων	ἡδέ-ως, <i>pleasantly</i>

- 171 RULE.—Add *-ως* to the part of the adjective which remains when the ending of the genitive plural (*-ων*) is removed. The adverb agrees with the gen. plur. in accent.

- 172 Sometimes the neuter singular of the adjective is used as an adverb: *e.g.* ταχύ, *swiftly* (also ταχέως); πολύ, *much*; ὀλίγον, *little*.

Comparison of Adverbs.

- 173 The Comparative is generally supplied by the Neut. Sing. of the Comparative Adjective, the Superlative by the Neut. Plur. of the Superlative Adjective :—

Positive Adverb.	Comparative Adverb.	Superlative Adverb.
<i>e.g.</i> δικαίως, <i>justly</i>	δικαί-οτερον, <i>more justly</i>	δικαί-ο-τατα, <i>most justly</i>
σοφῶς	σοφώ-τερον (§ 111)	σοφώ-τατα
εὐγενῶς	εὐγενέσ-τερον	εὐγενέσ-τατα
εὐδαιμόνως	εὐδαιμον-έσ-τερον (§ 113)	εὐδαιμον-έσ-τατα

- 174 So Comp. *-ιον*, Sup. *-ιστα* from αἰσχροῦς, ἐχθροῦς, ἡδέως, καλῶς (§ 117): note ῥᾶδιως, ῥᾶον, ῥᾶστα; ταχέως, θάσσον, τάχιστα (§ 118).

- 175 Peculiarities (*cf.* § 119) :—

εὖ, <i>well</i> *	ἄμεινον, <i>better</i>	ἄριστα, <i>best</i>
κακῶς, <i>ill</i>	κάκιον, <i>more miserably</i>	κάκιστα, <i>most miserably</i>
	χείρον, <i>worse</i>	χείριστα, <i>worst</i>
πολύ, <i>much</i>	πλέον, <i>more</i>	πλείστον or πλείστα, <i>most</i>
μάλα, <i>highly</i>	μᾶλλον, <i>more highly</i>	μάλιστα, <i>most highly</i> ,
	<i>very</i> * rather	<i>especially</i>
οὐ πολύ	ἐλασσον †	ἐλάχιστα
ὀλίγον	ἥσσον †	ἥκιστα
μικρόν	μείον	—

- 176 Adverbs in *-ω* * form Comp. in *-τέρω*, Superl. in *-τάτω* :—
e.g. ἄνω, *up* ἄνω-τέρω, *further up* ἄνω-τάτω, *furthest up*
 Similarly ἐγγύς, *near* ἐγγυ-τέρω or -τερον, *nearer* ἐγγυ-τάτω, *nearest*
 πέρα, *beyond* περαι-τέρω or -τερον, *farther* —

* Not formed from Adjectives. † In some Attic writers ἐλαττον, ἥττον.

VERBS.

177 Greek has one voice (the Middle), one mood (the Optative), and one number (the Dual), more than Latin.

The **Middle Voice** has reflexive meaning, *i.e.* refers to *self*:—
e.g. ἐγραψάμην ὑπομνήματα, *I wrote myself notes.*

The same forms serve for both Middle and Passive, except in the Aorist tense and in the special Future Passive formed from the Aorist.

The **Optative Mood** does part of the work of the Latin Subjunctive (Present and Imperfect):—

e.g. γράφοι, *may he write*, an expression of wish [scribat].

γράφοι ἄν, *he would write*, the principal clause of a conditional sentence [scribat].

ἵνα γράφοι, *in order that he might write*, a clause of purpose [ut scriberet].

The **Dual Number** speaks of *two* or a *pair* (as in Nouns):—

e.g. γράφετον, *you two are writing.*

178 Greek, like Latin, has **seven tenses of the Indicative**:—

		NAME OF TENSE.
PRESENT TIME	$\left\{ \begin{array}{l} \text{He writes} \\ \text{He is writing} \end{array} \right\}$	γράφει [scribit] Present (1)
	$\left\{ \begin{array}{l} \text{He has written} \\ \text{He has been writing} \end{array} \right\}$	γέγραφε [scripsit] Perfect (2)
PAST TIME	$\left\{ \begin{array}{l} \text{He wrote} \\ \text{He was writing} \end{array} \right\}$	ἔγραψε [scripsit] Aorist (3)
	$\left\{ \begin{array}{l} \text{He had written} \\ \text{He had been writing} \end{array} \right\}$	ἔγραφε [scribēbat] Past Imperfect (4)
	$\left\{ \begin{array}{l} \text{He had written} \\ \text{He had been writing} \end{array} \right\}$	ἔγεγράφει [scripserat] Pluperfect (5)
FUTURE TIME	$\left\{ \begin{array}{l} \text{He will write} \\ \text{He will be writing} \end{array} \right\}$	γράψει [scribet] Future (6)
	$\left\{ \begin{array}{l} \text{He will have written} \\ \text{He will have been writing} \end{array} \right\}$	only in Passive and Middle. Future Perfect (7)

The Future Perfect Active can ordinarily* be expressed only by a periphrasis formed with the Perfect Participle Active and the Future of εἰμί, *I am* (§ 266): *e.g.* γεγραφὼς ἔσται, *he will have written* [scripserit], literally *he will-be having-written*.

* A very few verbs have a true Fut. Perf. Act.: *e.g.* τεθνήξω, *I shall be dead*, *I shall have died*; ἰσθήξω, *I shall stand*, *I shall have taken up my position*.

Note that Greek has two forms for the two meanings *he has written* and *he wrote*, Latin only one (*scripsit*, in form an Aorist).

The name Perfect is short for Present Perfect.*

The name Pluperfect stands for Past Perfect.

The name Aorist (Indicative) is short for Past Aorist (Indicative). "Aorist" in itself only means *indefinite* or *undefined* (*ἀ-όριστος*, from *ὀρίζω*, *define*); the tense was so called in order to distinguish it from the other tenses of past time, the Past Imperfect and the Past Perfect, both of which have reference to a definite point of time expressed or implied.

179

From the Verb are formed, as in Latin,

(a) **Verb-adjectives** (all declinable):—

1. Participles. (For declension see § 92, Obs. 1, § 108.)

2. A Verb-adjective in *-τός, -τέα, -τόν*, corresponding in meaning to the Lat. Gerundive:—

e.g. γραπ-τός, fit to be written, scribendus.

The Neuter with *ἐστί* has Active meaning:—

e.g. γραπτόν ἐστί, one must write, scribendum est.

3. A Verb-adjective in *-ός, -ή, -όν*, corresponding in form and meaning to the Lat. Perfect Participle Passive:—

e.g. γραπ-τός, written, scriptus.

(b) **Verb-nouns**: Infinitives.

Not in all Verbs.

Classification of Verbs.

180

A. Verbs in *-ω*.

Class I. Vowel stems:—

(a) Stems in *υ, ι* (*ευ-, αυ-, ου-, ει-, αι-*):—

e.g. λύ-ω, loose; τί-ω, honour.

(b) Stems in *α, ε, ο*: these contract:—

e.g. τιμά-ω, τιμῶ, honour; ποιέ-ω, ποιῶ, do, make; δηλό-ω, δηλῶ, make clear.

Class II. Consonant stems:—

(a) Stems in a mute (*γ-, κ-, χ-; β-, π-, φ-; δ-, τ-, θ-*):—

e.g. πλέκ-ω, weave;λείπ-ω, leave; πείθ-ω, persuade.

(b) Stems in a liquid (*λ-, μ-, ν-, ρ-*):—

e.g. ἀγγέλλ-ω, announce; φαίν-ω, show.

B. Verbs in *-μι* (*cf. Lat. su-m*); *e.g. ἵστη-μι, place; δείκνῦ-μι, show.*

* The Greek Perfect often has Present meaning: *e.g. τέθνηκα, I am dead.*

A. Verbs in ω.

181 Class I. (a). Vowel stems uncontracted: λύω, loose.—ACTIVE.

		INDIC.	SUBJ.	OPTAT.	IMPER.	VERB-ADJ. AND VERB-NOUN.
PRESENT.	S. 1	λύ-ω	λύ-ω	λύ-οιμι	—	PARTICIPLE. λύ-ων, -ουσα, -ον Gen. -οντος, -ούσης, -οντος
	2	λύ-εις	λύ-ης	λύ-οις	λύ-ε	
	3	λύ-ει	λύ-η	λύ-οι	λύ-έτω	
	P. 1	λύ-ομεν	λύ-ωμεν	λύ-οιμεν	—	INFINITIVE. λύ-ειν
	2	λύ-ετε	λύ-ητε	λύ-οιτε	λύ-ετε	
	3	λύ-ουσι(ν)	λύ-ωσι(ν)	λύ-οιεν	λύ-όντων*	
	D. 2	λύ-ετον	λύ-ητον	λύ-οιτον	λύ-ετον	
	3	λύ-ετον	λύ-ητον	λύ-οίτην	λύ-έτων	
PAST IMPERFECT.	S. 1	ἔ-λυ-ον	None	None	None	None
	2	ἔ-λυ-ες				
	3	ἔ-λυ-ε(ν)				
	P. 1	ἔ-λυ-ομεν				
	2	ἔ-λυ-ετε				
	3	ἔ-λυ-ον				
	D. 2	ἔ-λθ-ετον				
	3	ἔ-λυ-έτην				
FUTURE.	S. 1	λύσ-ω	None	λύσ-οιμι	None	PARTICIPLE. λύσ-ων, -ουσα, -ον Gen. -οντος, -ούσης, -οντος
	2	λύσ-εις		λύσ-οις		
	3	λύσ-ει		λύσ-οι		
	P. 1	λύσ-ομεν		λύσ-οιμεν		INFINITIVE. λύσ-ειν
	2	λύσ-ετε		λύσ-οιτε		
	3	λύσ-ουσι(ν)		λύσ-οιεν		
	D. 2	λθσ-ετον		λθσ-οιτον		
	3	λθσ-ετον		λθσ-οίτην		

* Later endings of the 3rd Person Plural Imperative (Active, Passive, and Middle) are mentioned in Appendix III. (on forms).

λῶω, loose—ACTIVE (Continued).

		INDIC.	SUBJ.	OPTAT.	IMPER.	VERB-ADJ. & VERB-NOUN.
PERFECT.	S. 1	λέλυκ-α	λελύκ-ω	λελύκ-οιμι	(rare) —	PARTICIPLE.
	2	λέλυκ-ας	λελύκ-ης	λελύκ-οις	λέλυκ-ε	λελυκ-ώς, -υῖα, -ός
	3	λέλυκ-ε(ν)	λελύκ-η	λελύκ-οι	λελυκ-έτω	Gen. -ότος, -υῖας,
	P. 1	λέλυκ-αμεν	λελύκ-ωμεν	λελύκ-οιμεν	—	-ότος
	2	λέλυκ-ατε	λελύκ-ητε	λελύκ-οιτε	λελύκ-ετε	INFINITIVE. λελυκ-έναι
	3	λέλυκ-ᾶσι(ν)	λελύκ-ωσι(ν)	λελύκ-οιεν	λελυκ-όντων	
	D. 2	λέλυκ-ατον	λελύκ-ητον	λελύκ-οιτον	λελύκ-ετον	
	3	λέλυκ-ατον	λελύκ-ητον	λελυκ-οίτην	λελυκ-έτων	
	S. 1	ἔ-λελύκ-η*	None	None	None	None
	2	ἔ-λελύκ-ης				
	3	ἔ-λελύκ-ει(ν)				
	P. 1	ἔ-λελύκ-αμεν				
	2	ἔ-λελύκ-ετε				
	3	ἔ-λελύκ-εσαν				
	D. 2	ἔ-λελυκ-ετον				
	3	ἔ-λελυκ-έτην				
AORIST (WEAK).	S. 1	ἔλυσ-α	λύσ-ω	λύσ-αιμι	—	PARTICIPLE.
	2	ἔλυσ-ας	λύσ-ης	λύσ-εας †	λύσ-ον	λύσ-ās, -āσα, -αν
	3	ἔλυσ-ε(ν)	λύσ-η	λύσ-ειε(ν) †	λύσ-άτω	Gen. -αντος, -άσης,
	P. 1	ἔλυσ-αμεν	λύσ-ωμεν	λύσ-αιμεν	—	-αντος
	2	ἔλυσ-ατε	λύσ-ητε	λύσ-αιτε	λύσ-ατε	INFINITIVE. λύσ-αι
	3	ἔλυσ-αν	λύσ-ωσι(ν)	λύσ-ειαν †	λύσ-άντων	
	D. 2	ἔ-λύσ-ατον	λύσ-ητον	λύσ-αιτον	λύσ-ατον	
	3	ἔ-λύσ-άτην	λύσ-ητον	λύσ-αίτην	λύσ-άτων	

* Contracted from the Homeric endings: S. 1. -εα, S. 2. -εας, S. 3. -εε(ν): cf. Appendix III. (on forms). † Or λύσ-αις, λύσ-αι; P. 3. λύσ-αιεν.

		INDIC.	SUBJ.	OPTAT.	IMPER.	VERB-ADJ. & VERB-NOUN.
		PASSIVE AND MIDDLE.				
PRESENT.	S. 1	λῦ-ομαι	λῦ-ωμαι	λῦ-οίμην	—	PARTICIPLE. λῦ-όμενος, η, ον
	2	λῦ-η* (or -ει)	λῦ-η	λῦ-οιο	λῦ-ου	
	3	λῦ-εται	λῦ-ηται	λῦ-οιτο	λῦ-έσθω	
	P. 1	λῦ-όμεθα†	λῦ-όμεθα	λῦ-οίμεθα	—	INFINITIVE. λῦ-εσθαι
	2	λῦ-εσθε	λῦ-ησθε	λῦ-οισθε	λῦ-εσθε	
	3	λῦ-ονται	λῦ-ωνται	λῦ-οιντο	λῦ-έσθων	
	D. 2	λῦ-εσθον	λῦ-ησθον	λῦ-οισθον	λῦ-εσθον	
	3	λῦ-εσθον	λῦ-ησθον	λῦ-οίσθην	λῦ-έσθων	
PAST IMPERF.	S. 1	ἐ-λῦ-όμην				None
	2	ἐ-λῦ-ου*				
	3	ἐ-λῦ-ετο				
	P. 1	ἐ-λῦ-όμεθα	None	None	None	None
	2	ἐ-λῦ-εσθε				
	3	ἐ-λῦ-οντο				
	D. 2	ἐ-λῦ-εσθον				
	3	ἐ-λῦ-έσθην				
FUTURE.	S. 1	λῦσ-ομαι		λῦσ-οίμην		PARTICIPLE. λῦσ-όμενος, η, ον
	2	λῦσ-η* (-ει)		λῦσ-οιο		
	3	λῦσ-έται		λῦσ-οιτο		
	P. 1	λῦσ-όμεθα	None	λῦσ-οίμεθα	None	INFINITIVE. λῦσ-εσθαι
	2	λῦσ-εσθε		λῦσ-οισθε		
	3	λῦσ-ονται		λῦσ-οιντο		
	D. 2	λῦσ-εσθον		λῦσ-οισθον		
	3	λῦσ-εσθον		λῦσ-οίσθην		
MIDDLE ONLY.						
AORIST (WEAK).	S. 1	ἐ-λῦσ-άμην	λῦσ-ωμαι	λῦσ-αίμην	—	PARTICIPLE. λῦσ-άμενος, -η, -ον
	2	ἐ-λῦσ-ω*	λῦσ-η	λῦσ-αιο	λῦσ-αι	
	3	ἐ-λῦσ-ατο	λῦσ-ηται	λῦσ-αιτο	λῦσ-άσθω	
	P. 1	ἐ-λῦσ-άμεθα	λῦσ-όμεθα	λῦσ-αίμεθα	—	INFINITIVE. λῦσ-ασθαι
	2	ἐ-λῦσ-ασθε	λῦσ-ησθε	λῦσ-αισθε	λῦσ-ασθε	
	3	ἐ-λῦσ-αντο	λῦσ-ωνται	λῦσ-αιντο	λῦσ-άσθων	
	D. 2	ἐ-λῦσ-ασθον	λῦσ-ησθον	λῦσ-αισθον	λῦσ-ασθον	
	3	ἐ-λῦσ-άσθην	λῦσ-ησθον	λῦσ-αίσθην	λῦσ-άσθων	

* Contracted after loss of σ: Pres. and Fut. -η = -εαι (originally -εσαι); Past Imperf. -ου = -εο (originally -εσο); Aor. -ω = -αο (originally -ασο).

† Sometimes λῦ-όμεσθα in poetry; similarly in other tenses.

		INDIC.	SUBJ.	OPTAT.	IMPER.	VERB-ADJ. & VERB-NOUN.
PASSIVE AND MIDDLE.						
PERFECT.	S.	1 λέλυ-μαι	λελυ-μένος ὦ	λελυ-μένος εἶην	—	PARTICIPLE. λελυ-μένος, -μένη, -μένον
		2 λέλυ-σαι	ῆς	εἶης	λέλυ-σο	
		3 λέλυ-ται	ῇ	εἶη	λελύ-σθω	
		1 λελύ-μεθα	λελυ-μένοι ὦμεν	λελυ-μένοι εἶμεν	—	INFINITIVE. λελύ-σθαι
		2 λέλυ-σθε	ῆτε	εἶτε	λέλυ-σθε	
		3 λέλυ-νται	ῶσι(ν)	εἶεν	λελύ-σθων	
		1 D. λέλυ-σθον	λελυ-μένω ἦτον	λελυ-μένω εἶτον	λέλυ-σθον	
		2 λέλυ-σθον	ἦτον	εἶτην	λελύ-σθων	
		3				
	P.	1 ἐ-λελύ-μην	None	None	None	None
		2 ἐ-λέλυ-σο				
		3 ἐ-λέλυ-το				
FUT. PERF.	S.	1 λελύσ-ομαι	None	λελύσ-οίμην	None	PARTICIPLE. λελύσ-όμενος, η, ον
		2 λελύσ-ῃ(-ει)		λελύσ-οιο		
		3 λελύσ-εται etc. (as in λύσ-ομαι)		λελύσ-οιτο (etc. as in λύσ-οίμην)		
		1 P. ἐ-λελύ-μεθα	None	None	None	None
		2 ἐ-λέλυ-σθε				
		3 ἐ-λέλυ-ντο				
		1 D. ἐ-λέλυ-σθον	None	None	None	None
		2 ἐ-λελύ-σθην				
		3				
	P.	1 ἐ-λελύ-μην	None	None	None	None
		2 ἐ-λέλυ-σο				
		3 ἐ-λέλυ-το				
FUT. OF AOR.	S.	1 ἐ-λύθ-ην	λυθ-ῶ	λυθ-εἶην	—	PARTICIPLE. λυθ-είς, -είσα, -εν Gen. -έντος, -είσης, -έντος
		2 ἐ-λύθ-ης	λυθ-ῆς	λυθ-εἶης	λύθ-ητι	
		3 ἐ-λύθ-η	λυθ-ῇ	λυθ-εἷη	λυθ-ήτω	
		1 P. ἐ-λύθ-ημεν	λυθ-ῶμεν	λυθ-εἶμεν*	—	INFINITIVE. λυθ-ῆναι
		2 ἐ-λύθ-ητε	λυθ-ῆτε	λυθ-εἴτε	λύθ-ητε	
		3 ἐ-λύθ-ησαν	λυθ-ῶσι(ν)	λυθ-εἶεν	λυθ-έντων	
		1 D. ἐ-λύθ-ητον	λυθ-ῆτον	λυθ-εἶτον	λύθ-ητον	
		2 ἐ-λυθ-ήτην	λυθ-ήτον	λυθ-εἶτην	λυθ-ήτων	
		3				
	P.	1 λυθήσ-ομαι	None	λυθησ-οίμην	None	PARTICIPLE. λυθησ-όμενος, η, ον
		2 λυθήσ-ῃ(-ει)		λυθήσ-οιο		
		3 λυθήσ-εται etc. (as in λύσ-ομαι)		λυθήσ-οιτο etc. (as in λύσ-οίμην)		

* Or λυθ-εἶμεν, -εἶητε, -εἶησαν, etc.

FORMATION OF TENSES AND MOODS.

- 184** The tenses and moods of the regular verb (Active, Passive, and Middle) come from eight **Tense-stems**, which are modifications of a single stem called the Verb-stem :—

Tense-stems from
Verb-stem λυ-, loose.

Tenses formed.

- | | |
|-------------|--|
| 1. λῦ- | Pres. and Past Imperf. Act. Pass. and Mid. |
| 2. λῦ-σ- | Future Act. Pass. and Mid. |
| 3. λε-λυ-κ- | Perf. and Pluperf. Act. |
| 4. λε-λυ- | Perf. and Pluperf. Pass. and Mid. |
| 5. λῦ-σ- | Aorist Act. and Mid. |
| 6. λυ-θ- | Aorist Pass. |
| 7. λυ-θ-ησ- | Future of the Aorist Pass. |
| 8. λε-λῦ-σ- | Future Perf. Pass. and Mid. |

- 185** The Perf. and Pluperf. Act., the Aorists (Act. Mid. and Pass.) and the Fut. of the Aor. Pass. have each two forms, which do not differ in temporal meaning :—

(i.) **Weak**, *i.e.* formed with the suffixes κ, σ, θ, θ-ησ, as in the instances quoted above (stems 3, 5, 6, 7).

(ii.) **Strong**, *i.e.* formed without the suffixes κ, σ, θ :—

e.g. from stem γράφ-, *write* : Perf. st. γεγραφ-, Aor. Pass. st. γράφ-, Fut. of Aor. Pass. st. γράφ-ησ-.

Most verbs have the weak forms ; very few have both the strong and the weak ; none have both in ordinary use in all the tenses.

- 186** The endings of the Subjunctive (Present, Perfect Active, Aorist) differ from those of the Present Indicative only in the change of ο into ω, and ε into η : in the 2nd and 3rd Pers. Sing. Active the ι of the endings -εις, -ει becomes *subscript* (Subj. -ης, -η) ; in the 3rd Pers. Plur. the υ of the ending -ουσι disappears (Subj. -ωσι).

The endings of the Optative (Present, Future, Perfect Active, Future Perfect Passive and Middle) differ from those of the Past Imperfect Indicative (uncontracted) only in the change of ο and ε into οι (3rd Pers. Plur. Active οιε), and the substitution of μ for ν in the 1st Pers. Sing. Active.

187 The endings of the Perfect and Pluperfect Passive and Middle differ from those of Present and Past Imperfect Passive and Middle in the absence of the vowels α , ϵ .

The Perfect Subjunctive and Optative Passive and Middle can ordinarily * be expressed only by a periphrasis with the Perfect Participle and the Present Subjunctive and Optative of εἰμί, *I am* (§ 266); λελυμένος ὦ (*if, though*) *I be loosed*; λελυμένος εἶην, *may I be loosed*; cf. the similar formation of the Latin Perfect and Pluperfect Passive, Indicative and Subjunctive (*laudatus sum, sim, eram, essem*). The Participle may be Masculine, Feminine or Neuter, and Singular, Plural or Dual; but it must always stand in the Nominative Case.

188 A similar periphrasis is not uncommon for the Perfect Subjunctive and Optative Active: λελυκώς ὦ, εἶην, etc.

189 The **Augment**, expressing *past time*, and employed only in the Indicative (Aorist, Past Imperfect, and Pluperfect), consists

either (i.) in the syllable ϵ , prefixed to verbs which begin with a consonant: e.g. ἔ-λῦσα, *I loosed* (**Syllabic Augment**): ρ is doubled after the syllabic augment: e.g. ἔ-ρριψα, *I threw*, from ῥίπτειν.

or (ii.) in lengthening or modifying the first syllable of verbs which begin with a vowel or diphthong: e.g. ἤγγειλα, *I announced*, from ἀγγέλλειν (**Temporal Augment**).

190 *General Rule for the temporal augment:—*

ᾱ becomes η	ῑ becomes $\bar{\iota}$	$\alpha\iota$, α , or $\epsilon\iota$ becomes η
ϵ „ η	$\tilde{\upsilon}$ „ $\bar{\upsilon}$	$\omicron\iota$ „ φ
\omicron „ ω		$\alpha\upsilon$ or $\epsilon\upsilon$ „ $\eta\upsilon$

η , ω , $\bar{\iota}$, $\bar{\upsilon}$, $\omicron\upsilon$, and sometimes also $\epsilon\iota$ and $\epsilon\upsilon$, remain unchanged.

[Peculiarities will be mentioned hereafter, §§ 239-242.]

* A very few verbs have a true Perf. Subj. and Optat. Pass. or Mid.; e.g. μεμνῶμαι, μεμνήμην (from μέμνημαι, *I remember*).

191 The **Reduplication** appears in all the moods of the Perfect, Pluperfect and Future Perfect:—

(i.) If the verb-stem begins with a single consonant (except ρ), this consonant is repeated with ϵ , and the syllable thus formed is prefixed: e.g. $\lambda\upsilon$, $\lambda\epsilon\text{-}\lambda\upsilon\kappa$ - (Perf. Act. st.), $\lambda\epsilon\text{-}\lambda\upsilon$ - (Perf. Pass. st.), $\lambda\epsilon\text{-}\lambda\upsilon\sigma$ - (Future Perf. st.); $\pi\alpha\iota\delta\epsilon\upsilon$ -, $\pi\epsilon\text{-}\pi\alpha\iota\delta\epsilon\upsilon\kappa$ -, $\pi\epsilon\text{-}\pi\alpha\iota\delta\epsilon\upsilon$ -, $\pi\epsilon\text{-}\pi\alpha\iota\delta\epsilon\upsilon\sigma$ -. Compare the Latin Perfects *cu-currī*, *mo-morāī*, *pe-pigī*, etc., which, however, differ in regard to the vowel of the reduplication.

(ii.) If the verb-stem begins with a mute and a liquid,* the mute alone is repeated with ϵ : e.g. $\gamma\alpha\phi$ -, $\gamma\epsilon\text{-}\gamma\alpha\phi$ -, $\pi\lambda\epsilon\kappa$ -, $\pi\epsilon\text{-}\pi\lambda\epsilon\kappa$ -. In both cases an initial θ , ϕ , or χ is changed to τ , π , or κ : e.g.

$\theta\upsilon$ -, $\tau\epsilon\text{-}\theta\upsilon$ -, $\phi\acute{\rho}\iota\kappa$ -, $\pi\epsilon\text{-}\phi\acute{\rho}\iota\kappa$ -, $\chi\alpha$ -, $\kappa\epsilon\text{-}\chi\alpha$ -.
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All other Perfects (i.e. those formed from verb-stems beginning with a vowel, or ρ , or two consonants other than a mute and a liquid, or a double consonant) are formed with the **augment instead of the reduplication**; e.g. $\acute{\alpha}\gamma\gamma\epsilon\lambda$ -, $\acute{\eta}\gamma\gamma\epsilon\lambda$ - (temporal augment, § 190); $\acute{\rho}\iota\pi$ -, $\acute{\epsilon}\rho\pi\iota\pi$ -, $\kappa\iota\omega$ -, $\acute{\epsilon}\kappa\iota\omega$ -, $\sigma\tau\epsilon\epsilon$ -, $\acute{\epsilon}\sigma\tau\epsilon\rho\eta$ -, $\zeta\eta\tau\epsilon$ -, $\acute{\epsilon}\zeta\eta\tau\eta$ -, $\psi\epsilon\upsilon\delta$ -, $\acute{\epsilon}\psi\epsilon\upsilon\delta$ - (syllabic augment, § 189).

[Peculiarities will be mentioned hereafter, §§ 243-245.]

193 In verbs compounded with one or more prepositions the augment and reduplication are prefixed to the *verbal part*. Prepositions ending with a consonant which has been obscured before the initial consonant of the Present recover their original form before a vowel: prepositions ending with a vowel lose their final vowel before another vowel: e.g.:—

Present.	Past Imperfect.	Perfect.
$\acute{\epsilon}\kappa\text{-}\beta\acute{\alpha}\lambda\lambda\omega$, throw out	$\acute{\epsilon}\xi\text{-}\acute{\epsilon}\beta\alpha\lambda\lambda\omicron\nu$ [Lat. <i>ex</i>]	$\acute{\epsilon}\kappa\text{-}\beta\acute{\epsilon}\beta\lambda\eta\kappa\alpha$
$\acute{\epsilon}\mu\text{-}\beta\acute{\alpha}\lambda\lambda\omega$, throw in, put in	$\acute{\epsilon}\nu\text{-}\acute{\epsilon}\beta\alpha\lambda\lambda\omicron\nu$	$\acute{\epsilon}\mu\text{-}\beta\acute{\epsilon}\beta\lambda\eta\kappa\alpha$
$\sigma\upsilon\mu\text{-}\beta\acute{\alpha}\lambda\lambda\omega$, put together	$\sigma\upsilon\nu\text{-}\acute{\epsilon}\beta\alpha\lambda\lambda\omicron\nu$	$\sigma\upsilon\mu\text{-}\beta\acute{\epsilon}\beta\lambda\eta\kappa\alpha$
$\sigma\upsilon\lambda\text{-}\lambda\omicron\gamma\acute{\iota}\zeta\omicron\mu\alpha\iota$, conclude logically	$\sigma\upsilon\nu\text{-}\epsilon\text{-}\lambda\omicron\gamma\acute{\iota}\zeta\omicron\mu\eta\nu$	$\sigma\upsilon\lambda\text{-}\lambda\epsilon\text{-}\lambda\omicron\gamma\acute{\iota}\sigma\mu\alpha\iota$
$\sigma\upsilon\text{-}\sigma\tau\alpha\tau\epsilon\acute{\upsilon}\omega$, take the field together	$\sigma\upsilon\nu\text{-}\epsilon\text{-}\sigma\tau\acute{\rho}\alpha\tau\epsilon\upsilon\omicron\nu$	$\sigma\upsilon\nu\text{-}\epsilon\text{-}\sigma\tau\acute{\rho}\alpha\tau\epsilon\upsilon\kappa\alpha$
$\sigma\upsilon\nu\text{-}\epsilon\kappa\text{-}\beta\acute{\alpha}\lambda\lambda\omega$, throw out together	$\sigma\upsilon\nu\text{-}\epsilon\xi\text{-}\acute{\epsilon}\beta\alpha\lambda\lambda\omicron\nu$	$\sigma\upsilon\nu\text{-}\epsilon\kappa\text{-}\beta\acute{\epsilon}\beta\lambda\eta\kappa\alpha$
$\acute{\alpha}\pi\omicron\text{-}\beta\acute{\alpha}\lambda\lambda\omega$, put away, lose	$\acute{\alpha}\pi\text{-}\acute{\epsilon}\beta\alpha\lambda\lambda\omicron\nu$	$\acute{\alpha}\pi\omicron\text{-}\beta\acute{\epsilon}\beta\lambda\eta\kappa\alpha$
$\acute{\alpha}\pi\omicron\text{-}\rho\acute{\rho}\acute{\iota}\pi\tau\omega$, throw away	$\acute{\alpha}\pi\text{-}\acute{\epsilon}\rho\pi\iota\pi\tau\omicron\nu$	$\acute{\alpha}\pi\text{-}\acute{\epsilon}\rho\pi\acute{\iota}\phi\alpha$
$\delta\iota\alpha\text{-}\beta\acute{\alpha}\lambda\lambda\omega$, put across	$\delta\iota\text{-}\acute{\epsilon}\beta\alpha\lambda\lambda\omicron\nu$	$\delta\iota\alpha\text{-}\beta\acute{\epsilon}\beta\lambda\eta\kappa\alpha$
$\acute{\epsilon}\pi\iota\text{-}\beta\acute{\alpha}\lambda\lambda\omega$, put upon	$\acute{\epsilon}\pi\text{-}\acute{\epsilon}\beta\alpha\lambda\lambda\omicron\nu$	$\acute{\epsilon}\pi\iota\text{-}\beta\acute{\epsilon}\beta\lambda\eta\kappa\alpha$
$\pi\alpha\alpha\text{-}\beta\acute{\alpha}\lambda\lambda\omega$, put beside	$\pi\alpha\alpha\text{-}\acute{\epsilon}\beta\alpha\lambda\lambda\omicron\nu$	$\pi\alpha\alpha\text{-}\beta\acute{\epsilon}\beta\lambda\eta\kappa\alpha$

* i.e. a mute followed by a liquid. The mutes are γ , κ , χ (Gutturals), β , π , ϕ (Labials), δ , τ , θ (Dentals). The liquids are λ , μ , ν , ρ .

EXCEPTION.—*περί* and *πρό* retain their final vowel :—

e.g. *περι-βάλλω*, *throw around* ; *περι-έ-βαλλον*, *περι-βέ-βληκα*.

προ-βάλλω, *throw forward* ; *προ-έ-βαλλον* (contracted *προῦ-βαλλον*), *προ-βέ-βληκα*.

[Other peculiarities will be mentioned hereafter, §§ 246, 247.]

194

Verbs of which the first part is not a preposition are augmented and reduplicated at the beginning :—

e.g. *ἀ-θῦμῶ*, *despond* [from *a not*, and stem of *θῦμός*, *spirit*, *courage*] ; *ἡ-θύμουν*, *ἡ-θύμηκα*.

δυσ-τυχῶ, *am unfortunate* [from *δυσ un-*, and stem of *τύχη*, *fortune*] ; *ἐ-δυσ-τύχουν*, *δε-δυσ-τίχηκα*.

οἰκο-δομῶ, *build a house* ; *ᾠκο-δόμουν*, *ᾠκο-δόμηκα*.

EXAMPLES FOR CONJUGATION OF VOWEL STEMS UNCONTRACTED.

195

Simple verbs :—

κωλῶ, *prevent* }
μηνῶ, *indicate* } *ῶ* throughout.
ἰδρῶ, *settle, set* }

βουλεύω, *counsel*.

γεύομαι, *taste*.

θεραπεύω, *serve, tend*.

θηρεύω, *hunt*.

ἰκετεύω, *entreat*.

μνημονεύω, *remind*.

παιδεύω, *educate*.

τυραννεύω, *am king*.

φονεύω, *slay*.

παύω, *make to cease*.

Verbs compounded with Prepositions :—

ἀπο-λῶ, *loose away, release*.

ἀπο-κωλῶ, *prevent (from)*.

ἀπο-λαύω, *enjoy* (Fut. *ἀπολαύσομαι*, with Active meaning. No Perf Pass. or Aor. Pass.).

δια-λῶ, *loose asunder, dissolve*.

ἐκ-λῶ, *loose out of, release*.

ἐν-ιδρῶ, *settle in, set in*.

ἐμ-φυτεύω, *plant in*.

ἐπι-βουλεύω, *plot against*.

ἐφ-εδρεύω, *lie in wait for*.

κατα-λῶ, *loose down, destroy*.

προ-βουλεύω, *concert measures beforehand*.

ὑπο-λῶ, *loose beneath*.

ὑπ-οπτεύω, *suspect*.

Verbs in ω: Class I., b (§ 180).

Vowel stems contracted: τῖμά-, honour [from stem of τῖμή, honour, 1st Decl.].—ACTIVE.						
	INDICATIVE.	SUBJUNCT.	OPTATIVE.	IMPERATIVE.	PARTIC.	INFIN.
PRESENT.	for	for	for	for	for	for
	S. 1 τῖμῶ	τῖμῶ	τῖμῶν	τῖμᾶ	τῖμῶν	τῖμᾶν
	2 τῖμάς	-ά-ω	-α-οίης	-α-ε	-ά-ων	-ά-εεν
	3 τῖμά	-ά-ης	τῖμῶν	τῖμάτω	τῖμῶσα	-ά-ουσα
	P. 1 τῖμῶμεν	-ά-ει	τῖμῶν	τῖμάτω	τῖμῶν	-ά-ον
	2 τῖμάτε	-ά-ομεν	τῖμῶμεν	τῖμάτω	Gen.	
PAST IMPERFECT.	-ά-ετε	-ά-οιμεν	τῖμῶμεν	τῖμάτε	-ώντος	-ά-οντος
	3 τῖμῶσι(ν)	-ά-ητε	τῖμῶτε	τῖμάτε	-ά-ε	-ά-ε
	P. 1 τῖμῶσιν(ν)	-ά-οι	τῖμῶν	τῖμῶντων	-ά-οντος	-ά-οντος
	2 τῖμάτον	-ά-οισι(ν)	τῖμῶν	τῖμῶντων	-ά-ε	-ά-ε
	3 τῖμάτων	-ά-ητον	τῖμῶν	τῖμάτων	-ά-οντος	-ά-οντος
		-ά-ητον	τῖμῶν	τῖμάτων		
FUTURE.	for	for	for	for	for	for
	S. 1 ἐ-τίμων	ἐ-τίμων	ἐ-τίμων	ἐ-τίμων	ἐ-τίμων	ἐ-τίμων
	2 ἐ-τίμας	-ά-ον	-α-οίης	-α-ε	-ά-ων	-ά-εεν
	3 ἐ-τίμᾶ	-ά-εις	τῖμῶν	τῖμάτω	τῖμῶσα	-ά-ουσα
	P. 1 ἐ-τίμῶμεν	-ά-ει	τῖμῶν	τῖμάτω	τῖμῶν	-ά-ον
	2 ἐ-τίμάτε	-ά-ομεν	τῖμῶμεν	τῖμάτω	Gen.	
FUTURE PERFECT.	-ά-ετε	-ά-οιμεν	τῖμῶμεν	τῖμάτε	-ώντος	-ά-οντος
	3 τῖμῶσι(ν)	-ά-ητε	τῖμῶτε	τῖμάτε	-ά-ε	-ά-ε
	P. 1 τῖμῶσιν(ν)	-ά-οι	τῖμῶν	τῖμῶντων	-ά-οντος	-ά-οντος
	2 τῖμάτον	-ά-οισι(ν)	τῖμῶν	τῖμῶντων	-ά-ε	-ά-ε
	3 τῖμάτων	-ά-ητον	τῖμῶν	τῖμάτων	-ά-οντος	-ά-οντος
		-ά-ητον	τῖμῶν	τῖμάτων		
FUTURE PLUP.	τῖμῶσιν	τῖμῶσιν	τῖμῶσιν	τῖμῶσιν	τῖμῶσιν	τῖμῶσιν
	τῖμῶσιν	τῖμῶσιν	τῖμῶσιν	τῖμῶσιν	τῖμῶσιν	τῖμῶσιν
	τῖμῶσιν	τῖμῶσιν	τῖμῶσιν	τῖμῶσιν	τῖμῶσιν	τῖμῶσιν
FUTURE AO. (WK.)	τῖμῶσιν	τῖμῶσιν	τῖμῶσιν	τῖμῶσιν	τῖμῶσιν	τῖμῶσιν
	τῖμῶσιν	τῖμῶσιν	τῖμῶσιν	τῖμῶσιν	τῖμῶσιν	τῖμῶσιν
	τῖμῶσιν	τῖμῶσιν	τῖμῶσιν	τῖμῶσιν	τῖμῶσιν	τῖμῶσιν

In this and the following tables tenses which differ from those of λῶα are printed in full: other tenses are merely indicated by the 1st person.

PRESENT.

PASSIVE AND MIDDLE.						
INDICATIVE.	SUBJUNCT.	OPTATIVE.	IMPERAT.	PARTIC.	INFIN.	
PRESENT.						
<i>S.</i> 1 $\pi\acute{\iota}\mu\omega\mu\alpha\iota$ 2 $\pi\acute{\iota}\mu\omega\grave{\iota}$ 3 $\pi\acute{\iota}\mu\alpha\tau\alpha\iota$	for $\pi\acute{\iota}\mu\omega\mu\alpha\iota$ - δ -ομαι $\pi\acute{\iota}\mu\omega\grave{\iota}$ - δ -η $\pi\acute{\iota}\mu\alpha\tau\alpha\iota$ - δ -ηται	* for $\pi\acute{\iota}\mu\omega\acute{\iota}\mu\eta\eta\eta$ - α -οίμην $\pi\acute{\iota}\mu\omega\acute{\iota}$ - δ -οιο $\pi\acute{\iota}\mu\omega\acute{\iota}\tau\omicron$ - δ -οιτο	for — $\pi\acute{\iota}\mu\omega$ - δ -ου $\pi\acute{\iota}\mu\alpha\tau\theta\omega$ - α -έσθω	$\pi\acute{\iota}\mu\omega\mu\epsilon\iota\sigma\iota\varsigma$, η, ον for - α -όμενος, η, ον	$\pi\acute{\iota}\mu\alpha\sigma\theta\alpha\iota$ for - δ -εσθαι	
<i>P.</i> 1 $\pi\acute{\iota}\mu\omega\mu\epsilon\theta\alpha$ 2 $\pi\acute{\iota}\mu\alpha\sigma\theta\epsilon$ 3 $\pi\acute{\iota}\mu\omega\eta\eta\tau\alpha\iota$	$\pi\acute{\iota}\mu\omega\mu\epsilon\theta\alpha$ - α -όμεθα $\pi\acute{\iota}\mu\alpha\sigma\theta\epsilon$ - α -ησθε $\pi\acute{\iota}\mu\omega\eta\eta\tau\alpha\iota$ - δ -ονται	$\pi\acute{\iota}\mu\omega\acute{\iota}\mu\epsilon\theta\alpha$ - α -οίμεθα $\pi\acute{\iota}\mu\alpha\sigma\theta\epsilon$ - δ -οισθε $\pi\acute{\iota}\mu\omega\eta\eta\tau\omicron$ - δ -ουτο	— $\pi\acute{\iota}\mu\alpha\sigma\theta\epsilon$ - δ -εσθε $\pi\acute{\iota}\mu\alpha\sigma\theta\omega\eta$ - α -έσθω			
<i>D.</i> 1 $\pi\acute{\iota}\mu\alpha\sigma\theta\omega\eta$ 2 $\pi\acute{\iota}\mu\alpha\sigma\theta\omega\eta$ 3 $\pi\acute{\iota}\mu\alpha\sigma\theta\omega\eta$	$\pi\acute{\iota}\mu\alpha\sigma\theta\omega\eta$ - δ -εσθον $\pi\acute{\iota}\mu\alpha\sigma\theta\omega\eta$ - δ -εσθον $\pi\acute{\iota}\mu\alpha\sigma\theta\omega\eta$ - δ -εσθον	$\pi\acute{\iota}\mu\alpha\sigma\theta\omega\eta$ - α -οίσθην $\pi\acute{\iota}\mu\alpha\sigma\theta\omega\eta$ - α -οίσθην $\pi\acute{\iota}\mu\alpha\sigma\theta\omega\eta$ - α -οίσθην				
PAST IMPERFECT.						
<i>S.</i> 1 $\epsilon\pi\acute{\iota}\mu\omega\mu\eta\eta\eta$ 2 $\epsilon\pi\acute{\iota}\mu\omega\grave{\iota}$ 3 $\epsilon\pi\acute{\iota}\mu\omega\tau\omicron$	for $\epsilon\pi\acute{\iota}\mu\omega\mu\eta\eta\eta$ - α -όμην $\epsilon\pi\acute{\iota}\mu\omega\grave{\iota}$ - δ -ου $\epsilon\pi\acute{\iota}\mu\omega\tau\omicron$ - δ -ετο					
<i>P.</i> 1 $\epsilon\pi\acute{\iota}\mu\omega\mu\epsilon\theta\alpha$ 2 $\epsilon\pi\acute{\iota}\mu\alpha\sigma\theta\epsilon$ 3 $\epsilon\pi\acute{\iota}\mu\omega\eta\eta\tau\omicron$	$\epsilon\pi\acute{\iota}\mu\omega\mu\epsilon\theta\alpha$ - α -όμεθα $\epsilon\pi\acute{\iota}\mu\alpha\sigma\theta\epsilon$ - δ -εσθε $\epsilon\pi\acute{\iota}\mu\omega\eta\eta\tau\omicron$ - δ -ουτο					
<i>D.</i> 1 $\epsilon\pi\acute{\iota}\mu\alpha\sigma\theta\omega\eta$ 2 $\epsilon\pi\acute{\iota}\mu\alpha\sigma\theta\omega\eta$ 3 $\epsilon\pi\acute{\iota}\mu\alpha\sigma\theta\omega\eta$	$\epsilon\pi\acute{\iota}\mu\alpha\sigma\theta\omega\eta$ - δ -εσθον $\epsilon\pi\acute{\iota}\mu\alpha\sigma\theta\omega\eta$ - δ -εσθον $\epsilon\pi\acute{\iota}\mu\alpha\sigma\theta\omega\eta$ - α -έσθην					
FUTURE.						
<i>PERFECT.</i> 1 $\pi\acute{\iota}\mu\eta\sigma\mu\alpha\iota$ <i>PLUFF.</i> 2 $\epsilon\pi\acute{\iota}\mu\eta\mu\eta\eta\eta$ <i>FUT. PF.</i> 3 $\pi\epsilon\tau\acute{\iota}\mu\eta\sigma\mu\alpha\iota$ <i>A. M. WK.</i> 4 $\epsilon\pi\acute{\iota}\mu\eta\sigma\mu\eta\eta\eta$ <i>A. P. WK.</i> 5 $\epsilon\pi\acute{\iota}\mu\eta\theta\mu\eta\eta\eta$ <i>FUT. OF</i> 6 $\pi\acute{\iota}\mu\eta\theta\mu\eta\eta\eta\eta$ <i>A. P.</i> 7 $\pi\acute{\iota}\mu\eta\theta\mu\eta\eta\eta\eta$	— $\pi\epsilon\tau\acute{\iota}\mu\eta\mu\epsilon\iota\sigma\iota\varsigma$ $\omega\mu\alpha\iota$ $\pi\acute{\iota}\mu\eta\theta\mu\eta\eta\eta$ — $\pi\acute{\iota}\mu\eta\theta\mu\eta\eta\eta$ — —	$\pi\acute{\iota}\mu\eta\sigma\mu\eta\eta\eta$ $\pi\epsilon\tau\acute{\iota}\mu\eta\mu\epsilon\iota\sigma\iota\varsigma$ $\epsilon\acute{\iota}\eta\eta$ — $\pi\epsilon\tau\acute{\iota}\mu\eta\sigma\mu\eta\eta\eta$ $\pi\acute{\iota}\mu\eta\sigma\mu\eta\eta\eta$ $\pi\acute{\iota}\mu\eta\theta\mu\eta\eta\eta$ $\pi\acute{\iota}\mu\eta\theta\mu\eta\eta\eta$	— 2. $\pi\epsilon\tau\acute{\iota}\mu\eta\sigma\mu\eta\eta$ — 2. $\pi\acute{\iota}\mu\eta\sigma\mu\eta\eta$ 2. $\pi\acute{\iota}\mu\eta\theta\mu\eta\eta$ —	$\pi\acute{\iota}\mu\eta\sigma\mu\eta\eta\eta\eta$ $\pi\epsilon\tau\acute{\iota}\mu\eta\mu\epsilon\iota\sigma\iota\varsigma$ — $\pi\epsilon\tau\acute{\iota}\mu\eta\sigma\mu\eta\eta\eta\eta$ $\pi\acute{\iota}\mu\eta\sigma\mu\eta\eta\eta\eta$ $\pi\acute{\iota}\mu\eta\theta\mu\eta\eta\eta\eta$ $\pi\acute{\iota}\mu\eta\theta\mu\eta\eta\eta\eta$	$\pi\acute{\iota}\mu\eta\sigma\mu\eta\eta\eta\eta$ $\pi\epsilon\tau\acute{\iota}\mu\eta\theta\mu\eta\eta\eta\eta$ — $\pi\acute{\iota}\mu\eta\sigma\mu\eta\eta\eta\eta$ $\pi\acute{\iota}\mu\eta\sigma\mu\eta\eta\eta\eta$ $\pi\acute{\iota}\mu\eta\theta\mu\eta\eta\eta\eta$ $\pi\acute{\iota}\mu\eta\theta\mu\eta\eta\eta\eta$	

Vowel stems contracted (*continued*) : ποιε-, do, make.—ACTIVE.

		INDICATIVE.	SUBJUNCT.	OPTATIVE.	IMPERATIVE.	PARTIC.	INFIN.
PRESENT.	S.	1 ποιῶ	ποιῶ	ποιούην	—	ποιῶν	ποιεῖν
		2 ποιεῖς	ποιῇς	ποιούης	ποιέι	ποιούσα	ποιεῖν
		3 ποιεῖ	ποιῇ	ποιούῃ	ποιέτω	ποιούν	ποιεῖν
	P.	1 ποιούμεν	ποιούμεν	ποιούμεν	—	Gen.	—
		2 ποιείτε	ποιήτε	ποιώτε	ποιεῖτε	οὔντος	οὔντος
		3 ποιῶσι(ν)	ποιῶσι(ν)	ποιούεν	ποιούντων	οὔσης	οὔσης
	D.	2 ποιέον	ποιήτον	ποιώτον	ποιείον	οὔντος	οὔντος
		3 ποιέον	ποιήτον	ποιώτην	ποιείων	—	—
		—	—	—	—	—	—
PAST IMPERFECT.	S.	1 ἐποίουν	ἐποίω	ἐποιούην	—	ἐποιῶν	ἐποιεῖν
		2 ἐποίεις	ἐποιῇς	ἐποιούης	ἐποίει	ἐποιούσα	ἐποιεῖν
		3 ἐποίει	ἐποιῇ	ἐποιούῃ	ἐποίετω	ἐποιούν	ἐποιεῖν
	P.	1 ἐποιούμεν	ἐποιούμεν	ἐποιούμεν	—	Gen.	—
		2 ἐποιείτε	ἐποιήτε	ἐποιώτε	ἐποιεῖτε	οὔντος	οὔντος
		3 ἐποιῶσι(ν)	ἐποιῶσι(ν)	ἐποιούεν	ἐποιούντων	οὔσης	οὔσης
	D.	2 ἐποιέον	ἐποιήτον	ἐποιώτον	ἐποιείον	οὔντος	οὔντος
		3 ἐποιέον	ἐποιήτον	ἐποιώτην	ἐποιείων	—	—
		—	—	—	—	—	—
FUTURE.	PERFECT.	ποιήσ-ω	—	ποιήσ-οιμι	—	ποιήσ-ων	ποιήσ-ειν
		ποιήσ-α	—	—	2. ποιήσ-κε	—	—
		ἐποιήσ-κῃ	—	—	—	—	—
		ἐποιήσ-α	—	—	2. ποιήσον	—	—

PASSIVE AND MIDDLE.

		INDICATIVE.	SUBJUNCT.	OPTATIVE.	IMPERAT.	PARTIC.	INFIN.
PRESENT.	S. 1	ποιούμαι	ποιῶμαι	ποιούμην	for —	ποιούμενος, η, ον	ποιεῖσθαι
	2	ποιῇ(ς)	ποιῇ	ποιούῃ	—	for -εόμενος, η, ον	for -έσθαι
	3	ποιεῖται	ποιῇται	ποιούτο	ποιεῖσθω	—	—
	P. 1	ποιούμεθα	ποιώμεθα	ποιούμεθα	—	—	—
	2	ποιεῖσθε	ποιῶσθε	ποιούσθε	ποιεῖσθε	—	—
	3	ποιούνται	ποιῶνται	ποιούντο	ποιεῖσθω	—	—
	D. 2	ποιῶντο	ποιῶντο	ποιούσθω	ποιεῖσθω	—	—
	3	ποιεῖσθον	ποιῶσθον	ποιούσθω	ποιεῖσθω	—	—
	3	ποιεῖσθον	ποιῶσθον	ποιούσθω	ποιεῖσθω	—	—
PAST IMPERFECT.	S. 1	ἐποιούμην	ἐποιῶμαι	ἐποιούμην	for —	ἐποιούμενος, η, ον	ἐποιεῖσθαι
	2	ἐποιούῃ	ἐποιῇ	ἐποιούῃ	—	ἐποιόμενος, η, ον	ἐποιεῖσθαι
	3	ἐποιεῖτο	ἐποιῇται	ἐποιούτο	ἐποιεῖσθω	—	—
	P. 1	ἐποιούμεθα	ἐποιώμεθα	ἐποιούμεθα	—	—	—
	2	ἐποιεῖσθε	ἐποιῶσθε	ἐποιούσθε	ἐποιεῖσθε	—	—
	3	ἐποιούντο	ἐποιῶνται	ἐποιούντο	ἐποιεῖσθω	—	—
	D. 2	ἐποιῶντο	ἐποιῶντο	ἐποιούσθω	ἐποιεῖσθω	—	—
	3	ἐποιεῖσθον	ἐποιῶσθον	ἐποιούσθω	ἐποιεῖσθω	—	—
	3	ἐποιεῖσθον	ἐποιῶσθον	ἐποιούσθω	ἐποιεῖσθω	—	—
FUTURE.	P. PERFECT.	ποιήσονται	ποιήσονται	ποιήσονται	—	ποιησόμενος	ποιήσονται
	PLUPERF.	ἐπεποιήμην	ἐπεποιῶμαι	ἐπεποιήμην	—	ἐπεποιημένος	ἐπεποιήσονται
	FUT. PERF.	ἐπεποιήσονται	ἐπεποιήσονται	ἐπεποιήσονται	—	ἐπεποιησόμενος	ἐπεποιήσονται
	A.O. M. (WK.)	ἐποιήσονται	ἐποιήσονται	ἐποιήσονται	—	ἐποιήσονται	ἐποιήσονται
	A.O. P. (WK.)	ἐποιήσονται	ἐποιήσονται	ἐποιήσονται	—	ἐποιήσονται	ἐποιήσονται
	FUT. OF	ποιήσονται	ποιήσονται	ποιήσονται	—	ποιησόμενος	ποιήσονται
	AOR. PASS.	ποιήσονται	ποιήσονται	ποιήσονται	—	ποιησόμενος	ποιήσονται

FORMATION OF TENSES OF VOWEL STEMS CONTRACTED.

202

Verbs in -άω, -έω, -όω contract the stem vowels α, ε, ο in all forms of the Present and Past Imperfect tenses.

☞ The uncontracted forms (printed below in small type) have been entirely superseded in Attic by the contracted forms.

1. **Stems in α :** e.g. τιμά-ω, τῖμῶ, honour.

RULE.—α contracts with an e-sound (ε, η, ει, η) to ᾱ,

α contracts with an o-sound (ο, ω, ου, οι) to ῶ,

an ι in the e- or o-sound becoming subscript (ᾱ̣, ῶ̣) :—

e.g. ἐτίμα-ε, ἐτίμᾱ; τιμά-εις (-ης), τῖμᾱς; τιμά-οιεν, τῖμῶεν.

2. **Stems in ε :** e.g. ποιέ-ω, ποιῶ, do, make.

RULE.—ε contracts with ε to εἰ,

ε contracts with ο to ου,

ε disappears before a long vowel or diphthong :—

e.g. ἐποίη-ε, ἐποίηι; ἐποίη-ον, ἐποίηουν; ποιέ-ης, ποιῆς.

3. **Stems in ο :** e.g. δηλό-ω, δηλῶ, make clear.

RULE.—ο contracts with ε or ο or ου to ου,

ο contracts with η or ω to ω,

ο contracts with an ι-diphthong (ει, οι, η) to οι :—

e.g. ἐδήλο-ε, ἐδήλουν; δηλό-ητε, δηλῶτε; δηλό-ης, δηλοῖς.

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The contracted 3rd Pers. Sing. never takes movable ν.

In all contracted verbs (stems in α, ε, ο) the ending of the Present Infinitive is -εεν (not -ειν), and that of the Present Optative Active is generally -οιην, -οιης, -οιη in the Singular Number* :—

e.g. τιμά-εεν, τῖμᾱν	} Infin.	τίμα-οίην, τῖμῶην	} Opt.
ποιέ-εεν, ποιεῖν		ποιε-οίης, ποιούης	
δηλό-εεν, δηλοῖν		δηλο-οίη, δηλοῖη	

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The stem vowels α, ε, ο are lengthened (without contraction) in all tenses except the Present and Past Imperfect :—

α becomes η (or ᾱ after ε, ι, ρ),

ε becomes η,

ο becomes ω :

Verb-stem.	Fut. Act.	Aor. Act.	Perf. Act.	Perf. Pass.	Aor. Pass.
τίμα- :	τιμήσ-ω	ἐτίμησ-α	τετίμηκ-α	τετίμημαι	ἐτίμηθ-ην
θεα-, see :	θεᾶσ-ομαι	ἐθεᾶσ-άμην	—	τεθεᾶμαι	—
ία-, heal :	ιάσ-ομαι	ιάσ-άμην	—	—	ιάθ-ην
δρα-, do :	δράσ-ω	ἔδρᾱσ-α	δέδρᾱκ-α	δέδρᾱμαι	(ἐ-δράθ-ην)
ποιε- :	ποιήσ-ω	ἐποίησ-α	πεποίηκ-α	πεποίημαι	ἐποιήθ-ην
δηλο- :	δηλώσ-ω	ἐδήλωσ-α	εδήλωκ-α	εδήλωμαι	ἐδηλώθ-ην

[Peculiarities, §§ 231-234.]

* Sometimes -οιμι, -οις, -οι (contracted). In the Plural and Dual -οιην, -οιητε, -οιητον, -οιήτην are less common than -οιμεν, -οιτε, -οιτον, -οιτην.

EXAMPLES FOR CONJUGATION OF STEMS IN α, ε, ο.

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1. Stems in α (chiefly from stems in ᾱ of Nouns of 1st Decl.):—


- (νικάω) νικῶ, *conquer*: from stem of νίκη, *victory*.
 (δρμάω) δρῶ, *set in motion* (transitive), or *make a start, hasten* (intransitive, like δρῶμαι): from stem of δρμή, *start, impulse*.
 (τελευτάω) τελευτῶ, *end*: from stem of τελευτή, *end*.
 (τολμάω) τολμῶ, *dare*: from stem of τόλμα, *daring*.
 (αἰτιώμαι) αἰτιῶμαι, *accuse*: from stem of αἰτία, *accusation, cause*.
 (θεδῶμαι) θεῶμαι, *gaze at*: from stem of θέα, *spectacle*.
 (πειράδομαι) πειρῶμαι, *attempt*: from stem of πείρα, *trial*.

2. Stems in ε (chiefly from stems in ο of 2nd Decl.):—

- (ἄδικέω) ἄδικῶ, *wrong*: from stem of ἄδικος, *unjust* (δίκη, *justice*).
 (βοηθέω) βοηθῶ, *succour*: from stem of βοηθός, *aider*.
 (κινέω) κινῶ, *move*.
 (νοέω) νοῶ, *perceive, think*: from stem of νόος, νοῦς, *mind*.
 (οἰκέω) οἰκῶ, *inhabit, dwell*: from stem of οἶκος (poet. for οἰκία), *house*.
 (οἰκοδομέω) οἰκοδομῶ, *build a house*: from stem of οἰκοδόμος, *architect* [δόμος, *building*, Lat. *domus*].
 (ὁμολογέω) ὁμολογῶ, *agree, confess*: from stem of ὁμόλογος, *agreeing* [ὁμός, *same*, and λόγος, *word, thought*].
 (πολεμέω) πολεμῶ, *wage war*: from stem of πόλεμος, *war*.
 (φιλέω) φιλῶ, *love*: from stem of φίλος, *friend*.

3. Stems in ο (chiefly from stems in ο of 2nd Decl.):—

- (ἀξιόω) ἀξιῶ, *think worthy, esteem*: from stem of ἄξιος, *worth, worthy*.
 (δηλόω) δηλῶ, *make clear*: from stem of δηλος, *clear*.
 (ἐλευθερώω) ἐλευθερῶ, *set free*: from stem of ἐλεύθερος, *free*.
 (ζημιόω) ζημιῶ, *cause loss, fine*: from stem of ζημία (1st Decl.), *loss, penalty*.
 (ζυγῶω) ζυγῶ, *put under the yoke*: fr. st. of ζυγόν, *yoke* (Lat. *jugum*).
 (μισθόω) μισθῶ, *let out for hire*: from stem of μισθός, *wages*.
 (πολεμόω) πολεμῶ, *make an enemy of*: from stem of πόλεμος, *war*.
 (στεφανόω) στεφανῶ, *crown*: from stem of στέφανος, *crown, garland*.

 Contracted Verbs are the most numerous of all classes of Verbs in Greek, corresponding to Latin Verbs of the 1st and 2nd Conjugation, e.g. *laudō* (for *laudao*), *moneō*, etc. Latin has no Verbs in -oē (unless in the Perf. Part. *aggrōtus*).

Verbs in ω: Class II., α (§ 180).

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1. Guttural stems: πλεκ-, πλάκ-, *plait, weave*.*

		ACTIVE.					
		INDIC.	SUBJ.	OPT.	IMP.	PART.	INF.
PRESENT.		πλέκ-ω	-ω	-οιμι	2. -ε	-ων	-ειν
PAST IMPF.		ἔ-πλεκ-ον		-οιμι		-ων	-ειν
FUTURE.		πλέξ-ω					
PERF. (STRONG).	S. 1	πέπλεχ-α	-ω	-οιμι	—	πεπλεχ-ώς, -υῖα, -ός Gen. -ότος, -υῖας, -ότος	πεπλεχ-έναι
	2	πέπλεχ-ας	-ης	-οις	-ε		
	3	πέπλεχ-ε(ν)	-η	-οι	-έτω		
	P. 1	πεπλέχ-αμεν	-ωμεν	-οιμεν	—		
	2	πεπλέχ-ατε	-ητε	-οιτε	-ετε		
	3	πεπλέχ-ασι(ν)	-ωσι(ν)	-οιεν	-όντων		
	D. 2	πεπλέχ-ατον	-ητον	-οιτον	-ετον		
	3	πεπλέχ-ατον	-ητον	-οίτην	-έτων		
PLUP. (STRONG).	S. 1	ἔ-πεπλέχ-η					
	2	ἔ-πεπλέχ-η					
	3	ἔ-πεπλέχ-ει(ν)					
	P. 1	ἔ-πεπλέχ-εμεν					
	2	ἔ-πεπλέχ-ετε					
	3	ἔ-πεπλέχ-εσαν					
	D. 2	ἔ-πεπλέχ-ετον					
	3	ἔ-πεπλεχ-έτην					
AORIST (WEAK).		ἔ-πλεξ-α	πλέξ-ω	-αιμι	2. -ον	-ās	-αι

* In this and the following tables (pp. 64-69), showing the formation of the tenses and moods of Mute stems, the forms to be specially noticed are:—

- (i.) The Strong Perfect and Pluperfect Active (*cf.* § 185 ii.).
- (ii.) The Perfect and Pluperfect Passive, in which the final mute of the stem suffers various changes (Rules, § 213).
- (iii.) The Strong Aorists (Active, Passive and Middle): πλέκω has the Str. (as well as the Weak) Aor. Pass., λείπω and πείθω have the Str. Aor. Act. and Mid. (the latter also a Weak Aor. Act.).

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PASSIVE AND MIDDLE.

		INDIC.	SUBJ.	OPT.	IMP.	PART.	INF.
PRESENT. PAST IMPF. FUTURE.		πλέκ-ομαι ἐ-πλεκ-όμην πλέξ-ομαι	-ωμαι	-οίμην -οίμην	2. -ου -οίμην	-όμενος -όμενος	-εσθαι -εσθαι
PERFECT.	S. 1	πέπλεγ-μαι	πεπλεγ-μένος ὦ, ᾗς, ᾗ, etc.	πεπλεγ-μένος εἶην, εἶης, εἶη, εἴς.	—	πεπλεγ-μένος, η, ον	πεπλέχ-θαι
	2	πέπλεξαι			πέπλεξο		
	3	πέπλεκ-ται			πεπλέχ-θω		
	P. 1	πεπλέγ-μεθα			—		
	2	πέπλεχ-θε			πέπλεχ-θε		
	3	πεπλεγ-μένοι εἰσὶ(ν)			πεπλέχ-θων		
	D. 2	πέπλεχ-θον			πέπλεχ-θον		
	3	πέπλεχ-θον			πεπλέχ-θων		
PLUPERFECT.	S. 1	ἐ-πεπλέγ-μην					
	2	ἐ-πέπλεξο					
	3	ἐ-πέπλεκ-το					
	P. 1	ἐ-πεπλέγ-μεθα					
	2	ἐ-πέπλεχ-θε					
	3	πεπλεγ-μένοι ᾗσαν					
	D. 2	ἐ-πέπλεχ-θον					
	3	ἐ-πεπλέχ-θην					
FUT. PERF.		πεπλέξ-ομαι		-οίμην		-όμενος	-εσθαι
Ao. M. (Wk.)		ἐ-πλεξ-άμην	πλέξ-ωμαι	-αίμην	2. -αι	-άμενος	-ασθαι
Ao. P. (Wk.)		ἐ-πλέχθ-ην	πλεχθ-ῶ	-είην	2. -ητι	-είς	-ήναι
AORIST PASS. (STRONG).	S. 1	ἐ-πλάκ-ην	πλακ-ῶ	-είην	—	πλάκ-είς, -έως, -έντος Gen. -έντος	πλακ-ῆναι
	2	ἐ-πλάκ-ης	πλακ-ᾗς	-είης	-ηθι		
	3	ἐ-πλάκ-η	πλακ-ᾗ	-είη	-ήτω		
	P. 1	ἐ-πλάκ-ημεν	πλακ-ῶμεν	-εἶμεν	—		
	2	ἐ-πλάκ-ητε	πλακ-ᾗτε	-εἴτε	-ητε		
	3	ἐ-πλάκ-ησαν	πλακ-ῶσι(ν)	-εἴεν	-έντων		
	D. 2	ἐ-πλάκ-ητον	πλακ-ᾗτον	-εἴτον	-ητον		
	3	ἐ-πλάκ-ήτην	πλακ-ᾗτον	-εἴτην	-ήτων		
FUT. OF A. P.		πλεχθήσ-ομαι		-οίμην		-όμενος	-εσθαι

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2. Labial stems: λειπ-, λοιπ-, λῖπ-, *leave*.

ACTIVE.							
		INDIC.	SUBJ.	OPT.	IMP.	PART.	INF.
PRESENT.		λείπ-ω	-ω	-οιμι	2. -ε	-ων	-ειν
PAST IMPF.		ἔ-λειπ-ον		-οιμῃ		-ων	-ειν
FUTURE.		λείψ-ω					
PERF. (STRONG).	S. 1	λέλοιπ-α	-ω	-οιμι	—	λελοιπ-ός, -ῶα, -ός Gen. -ότος, -ῶιας, -ότος	λελοιπ-έναι
	2	λέλοιπ-ας	-ης	-οις	-ε		
	3	λέλοιπ-ε(ν)	-η	-οι	-έτω		
	P. 1	λελοίπ-αμεν	-ωμεν	-οιμεν	—		
	2	λελοίπ-ατε	-ητε	-οιτε	-ετε		
	3	λελοίπ-ασι(ν)	-ωσι(ν)	-οιεν	-όντων		
	D. 2	λελοίπ-ατον	-ητον	-οιτον	-ετον		
	3	λελοίπ-ατον	-ητον	-οίτην	-έτων		
PLUPERF. (STR.).	S. 1	ἔ-λελοίπ-η					
	2	ἔ-λελοίπ-ης					
	3	ἔ-λελοίπ-ει(ν)					
	P. 1	ἔ-λελοίπ-εμεν					
	2	ἔ-λελοίπ-ετε					
	3	ἔ-λελοίπ-εσαν					
	D. 2	ἔ-λελοίπ-ετον					
	3	ἔ-λελοίπ-έτην					
AORIST (STRONG).	S. 1	ἔ-λιπ-ον	λίπ-ω	-οιμι	—	λιπ-ών, -οῦσα, -όν Gen. -όντος, -οῦστος, -όντος	λιπ-εἶν
	2	ἔ-λιπ-ες	λίπ-ης	-οις	-ε		
	3	ἔ-λιπ-ε(ν)	λίπ-η	-οι	-έτω		
	P. 1	ἔ-λίπ-ομεν	λίπ-ωμεν	-οιμεν	—		
	2	ἔ-λίπ-ετε	λίπ-ητε	-οιτε	-ετε		
	3	ἔ-λιπ-ον	λίπ-ωσι(ν)	-οιεν	-όντων		
	D. 2	ἔ-λίπ-ετον	λίπ-ητον	-οιτον	-ετον		
	3	ἔ-λίπ-έτην	λίπ-ητον	-οίτην	-έτων		

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3. Dental stems : *πειθ-, ποιθ-, πιθ-*.

ACTIVE

(Transitive = *urge, persuade*, except in Strong Perf. and Pluperf.).

		INDIC.	SUBJ.	OPT.	IMP.	PART.	INF.		
PRESENT.		πείθ-ω	-ω	-οιμ	2. -ε	-ων	-ειν		
PAST IMPF.		ἔ-πειθ-ον							
FUTURE.		πείσ-ω		-οιμ		-ων	-ειν		
PERF. (WEAK).		πέπεικ-α	-ω	-οιμ	2. -ε	-ως	-έναι		
PERF. (STRONG).	S.	1 πείποιθ-α *	-ω	-οιμ	—	πειποῖθ-ός Gen. -ότος, υἱός, -ότος	πειποῖθ-έναι		
		2 πείποιθ-ας	-ης	-οις	-ε				
		3 πείποιθ-ε(ν)	-η	-οι	-έτω				
	P.	1 πεποῖθ-αμεν	-ωμεν	-οιμεν	—				
		2 πεποῖθ-ατε	-ητε	-οιτε	-ετε				
		3 πεποῖθ-ᾶσι(ν)	-ωσι(ν)	-οιεν	-όντων				
	D.	2 πεποῖθ-ατον	-ητον	-οιτον	-ετον				
		3 πεποῖθ-ατον	-ητον	-οίτην	-έτων				
	PLUP. (STRONG).	S.	1 ἔ-πεποιθ-η *						
2 ἔ-πεποιθ-ης									
3 ἔ-πεποιθ-ει(ν)									
P.		1 ἔ-πεποιθ-εμεν							
		2 ἔ-πεποιθ-ετε							
		3 ἔ-πεποιθ-εσαν							
D.		2 ἔ-πεποιθ-ετον							
		3 ἔ-πεποιθ-έτην							
AO. (WEAK).		ἔ-πεισ-α	πείσ-ω	-αιμ	2. -ον	-ᾶς	-αι		
AORIST (STRONG).	S.	1 ἔ-πιθ-ον †	πίθ-ω	-οιμ	—	πιθ-ᾶν, -οῦσα, -όν Gen. -όντος, οὔστος, -όντος	πιθ-εῖν		
		2 ἔ-πιθ-ες	πίθ-ης	-οις	-ε				
		3 ἔ-πιθ-ε	πίθ-η	-οι	-έτω				
	P.	1 ἐ-πιθ-ομεν	πίθ-ωμεν	-οιμεν	—				
		2 ἐ-πιθ-ετε	πίθ-ητε	-οιτε	-ετε				
		3 ἔ-πιθ-ον	πίθ-ωσι(ν)	-οιεν	-όντων				
	D.	2 ἐ-πιθ-ετον	πίθ-ητον	-οιτον	-ετον				
		3 ἐ-πιθ-έτην	πίθ-ητον	-οίτην	-έτων				

* Intransitive: *πέποιθα*, *I trust* (Present meaning); *ἐπεποιθη*, *I trusted* (Past Imperf. meaning).
 † Poetical throughout (transitive *persuaded*).

PASSIVE AND MIDDLE

(= am persuaded, persuade myself, obey).

		INDIC.	SUBJ.	OPT.	IMP.	PART.	INF.
PRESENT.		πιθ-ομαι	-ωμαι	-οίμην	2. -ου	-όμενος	-εσθαι
PAST IMPF.		ἐ-πιθ-όμην		-οίμην		-όμενος	-εσθαι
FUTURE.		πέισ-ομαι					
PERFECT.	S. 1	πέπεισ-μαι	πῶμαι πέπεισ-μένος ὦ, ᾗς, ᾗ, etc.	πέπεισ-μένος εἴην, εἴης, εἴη, εἴτ.	—	πῶν πέπεισ-μένος, ἡ, ον	πεπείσ-θαι
	2	πέπεισ-σαι			πέπεισ-σο		
	3	πέπεισ-ται			πεπείσ-θω		
	P. 1	πέπεισ-μεθα			—		
	2	πέπεισ-θε			πέπεισ-θε		
	3	πεπεισ-μένοι εἰσι(ν)			πεπείσ-θω		
	D. 2	πέπεισ-θον			πέπεισ-θον		
	3	πέπεισ-θων			πεπείσ-θων		
PLUPERFECT.	S. 1	ἐ-πεπείσ-μην					
	2	ἐ-πέπει-σο					
	3	ἐ-πέπεισ-το					
	P. 1	ἐ-πεπείσ-μεθα					
	2	ἐ-πέπεισ-θε					
	3	πεπεισ-μένοι ᾗσαν					
	D. 2	ἐ-πέπεισ-θον					
	3	ἐ-πεπείσ-θην					
FUT. PERF.		None					
AORIST MIDDLE (STRONG).	S. 1	ἐ-πιθ-όμην *	πίθ-ομαι	-οίμην	—	πιθ-όμενος, ἡ, ον	πιθ-έσθαι
	2	ἐ-πιθ-ου	πίθ-η	-οιο	-οῦ		
	3	ἐ-πιθ-ετο	πίθ-ηται	-οιτο	-ίσθω		
	P. 1	ἐ-πιθ-όμεθα	πιθ-όμεθα	-οίμεθα	—		
	2	ἐ-πιθ-εσθε	πίθ-ησθε	-οισθε	-εσθε		
	3	ἐ-πιθ-οντο	πίθ-ωνται	-οιντο	-έσθων		
	D. 2	ἐ-πιθ-εσθον	πίθ-ησθον	-οισθον	-εσθον		
	3	ἐ-πιθ-έσθην	πίθ-ησθον	-οίσθην	-έσθων		
Ao. P. (Weak).		ἐ-πέισθ-ην	πεισθ-ῶ	-είην	2. -ητι	-είς	-ῆναι
FUT. OF A. P.		πεισθήσ-ομαι		-οίμην		-όμενος	-εσθαι

* Chiefly poetical throughout (though found in prose inscriptions).

FORMATION OF TENSES OF MUTE STEMS.

Verbs with mute stems differ from verbs with vowel stems in the following respects :—

212 The same changes take place before σ as in nouns of 3rd decl. (§ 30): *e.g.* πλεξ-, for πλεκ-σ-; λειψ-, for λειπ-σ-; πεισ-, for πειθ-σ-.

213 In the **Perfect and Pluperfect Passive and Middle** :—

(a) σ is dropped in the inflexions which begin with $\sigma\theta$ (-σθε, -σθαι): *e.g.* γεγράφ-θαι, from γραφ-, write.

(b) A periphrasis, formed with the Perfect Participle and εἰσί(ν), *they are*, ἦσαν, *they were*, is used instead of the inflexions of the 3rd Pers. Plur. (-νται, -ντο), which cannot be added to consonant stems: *e.g.* τεταγ-μένοι εἰσί(ν), *instructi sunt*.

(c) The mutes are assimilated (see Appendix I. on Sounds), or changed, before inflexions beginning with μ , τ , and θ :—

The Gutturals κ , χ become γ before μ : *e.g.* πλεκ-, πέπλεγμαί.

The Gutturals γ , χ become κ before τ : *e.g.* ταγ-, τέτακ-ται.

The Gutturals γ , κ become χ before θ : *e.g.* πλεκ-, πεπλέχ-θαι.

All the Labials become μ before μ : *e.g.* λειπ-, λέλειμ-μαι.

The Labials β , ϕ become π before τ : *e.g.* γραφ-, γέγραπ-ται.

The Labials β , π become ϕ before θ : *e.g.* λειπ-, λελείφ-θαι.

All the Dentals are replaced by σ before μ , τ , or θ :

e.g. πειθ-, πέπεισ-μαι, πέπεισ-ται, πεπεῖσ-θαι.*

214 Many mute stems form a **Strong Perfect and Pluperfect Active**, some form a **Strong Aorist Passive**, a few form a **Strong Aorist Active and Middle**. These strong tenses (sometimes called Second Perfects and Second Aorists) are formed direct from the verb-stem, without any tense-suffix (§ 185, ii.); the stem vowel frequently varies in the different tenses :—

	Present.	Str. Perf.	Strong Aorist.	Verb-stem.
<i>e.g.</i>	πλέκ-ω	πέπλεχ-α	ἐπλάκ-ην (Pass.)	πλεκ-, πλακ-†
	λείπ-ω	λέλοιπ-α	ἔλιπ-ον (Act.)	λειπ-, λοιπ-, λιπ-†
	πείθ-ω	πέποιθ-α	ἐπιθ-όμην (Mid.)	πειθ-, ποιθ-, πιθ-†


215 The **Perfect and Pluperfect Active** of all guttural and labial stems are strong, stems in γ , κ , β , π being generally aspirated, like πέπλεχ-α; those of nearly all dental stems are weak, the dental falling out before the tense-suffix κ , like πέπεικ-α from πειθ-, ἐσκεύακ-α from σκευαδ-.

* So before θ in the Weak Aor. Pass.: ἐπλέχ-θ-ην, ἐλείφ-θ-ην, ἐπείσ-θ-ην.

† These are parallel forms of the verb-stem, as in Engl. *run*, *ran*, etc.

216 The **endings of the strong tenses** do not differ from those of the corresponding weak tenses except in the following points:—

- (i.) The ending of the 2nd Pers. Sing. of the Strong Aor. Pass. is always *-ηθι* (not *-ητι*), even when the stem ends in an aspirate, e.g. *γράφ-ηθι*.
- (ii.) The endings of the Strong Aor. Act. and Middle are those of the Past Imperfect (Indicative) and Present (Subjunctive, Optative, Imperative, Participle and Infinitive): e.g. *ἔ-λιπ-ον*, *λίπ-ω*, etc. (differing from *ἔ-λειπ-ον*, *λείπ-ω*, etc., only in the stem).

217 Few mute stems appear unchanged in the Present tense: in most cases the **stem of the Present and Past Imperfect** is an extended form of the verb-stem.  The other tense-stems are formed from the unextended verb-stem.

Two important kinds of extension are:—


- (i.) The addition of *τ*, chiefly to labial stems (*β* and *φ* becoming *π* before *τ*):—

Present.	Verb-stem.	Future.	Perfect.	Aor. Pass.
<i>κρύπτ-ω</i> , <i>hide</i> ,	<i>κρυφ-</i>	<i>κρύψ-ω</i>	<i>κέκρυφ-α</i>	<i>ἔ-κρύφθ-ην</i>
<i>ρίπτ-ω</i> , <i>hurl</i> ,	<i>ρίφ-, ῥίφ-</i>	<i>ρίψ-ω</i>	<i>ῥίρριφ-α</i>	<i>ἔ-ρρίφθ-ην</i>

- (ii.) The addition of the sound *γ*: a guttural + *γ* generally becomes *σσ* (or in some Attic writers *ττ*); a dental + *γ* generally becomes *ζ*:—

Present.	Verb-stem.	Future.	Perfect.	Aor. Pass.
<i>τάσσω-ω</i> , <i>arrange</i> ,	<i>ταγ-</i>	<i>τάξ-ω</i>	<i>τέταχ-α</i>	<i>ἔ-τάχθ-ην</i>
<i>πλήσσω-ω</i> , <i>strike</i> ,	<i>πληγ-, πλᾶγ-</i>	<i>πλήξ-ω</i>	<i>πέπληγ-α</i>	<i>ἔ-πλήγγ-ην</i>
<i>κτίζ-ω</i> , <i>found</i> ,	<i>κτιδ-</i>	<i>κτίσ-ω</i>	<i>ἔκτικ-α</i>	<i>ἔ-κτίσθ-ην</i>

EXAMPLES FOR CONJUGATION OF MUTE STEMS.

218  In the following examples (i.) the Aorists are weak: (ii.) the Perfects Active are strong or weak according to the rule in § 215: (iii.) the stem vowel is the same in all tenses.

κρύπτ-ω, *hide*: verb-stem *κρυφ-* (seen in *κρύφα*, *secretly*).

ἅπτ-ομαι, *touch*: verb-stem *ἅφ-* (seen in *ἅφή*, *touch*).

[All verbs in *-πτω* come from labial stems.]

τάσσω-ω (*τάττω-ω*), *arrange*: verb-stem *ταγ-* (seen long in *τᾶγός*, *ruler*).

φυλάσσω-ω (*φυλάττω-ω*), *watch*: verb-stem *φυλακ-* (seen in *φυλακή*, *guard*).

ταράσσω-ω (*ταράττω-ω*), *disturb*: verb-stem *ταραχ-* (in *ταραχή*, *confusion*).

κηρύσσω-ω (*κηρύττω-ω*), *proclaim*: verb-stem *κηρύκ-* (in *κηρύξ*, *herald*).

[Many other verbs in *-σσω* (*-ττω*) come from guttural stems.]

σκευάζ-ω, *prepare*: verb-stem *σκευαδ-*. *κτίζ-ω*, *found*: verb-stem *κτιδ-*.

[Many other verbs in *-ζω* come from dental stems.]

Verbs in ω : Class II., β (§ 180).

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Liquid stems : ἀγγελ-, announce.*

ACTIVE.							
		INDIC.	SUBJ.	OPT.	IMP.	PART.	INF.
PRESENT.		ἀγγέλλ-ω	-ω	-οιμι	2. -ε	-ων	-ειν
PAST IMPF.		ἤγγελλ-ον					
FUTURE.	S. 1	ἀγγελ-ῶ		-οίην		ἀγγελ-ῶν, -οῦσα, -οῦν Gen. -οῦντος, -οῦσης, -οῦντος	ἀγγελ-εῖν
	2	ἀγγελ-εῖς		-οίης			
	3	ἀγγελ-εῖ		-οίη			
	P. 1	ἀγγελ-οῦμεν		-οῖμεν			
	2	ἀγγελ-εῖτε		-οῖτε			
	3	ἀγγελ-οῦσι(ν)		-οῖεν			
	D. 2	ἀγγελ-εῖτον		-οῖτον			
	3	ἀγγελ-εῖτον		-οῖτην			
PERF. (WK.)		ἤγγελκ-α	-ω	-οιμι	2. -ε	-ώς	-έναι
PLUPF. (WK.)		ἤγγελκ-η					
AORIST (WK.)	S. 1	ἤγγειλ-α	ἀγγείλ-ω	-αιμι	—	ἀγγείλ-ας, -άσα, -αν Gen. -αντος, -άσης, -αντος	ἀγγείλ-αι
	2	ἤγγειλ-ας	ἀγγείλ-ης	-εας	-ον		
	3	ἤγγειλ-ε(ν)	ἀγγείλ-η	-ειε(ν)	-άτω		
	P. 1	ἤγγειλ-αμεν	ἀγγείλ-ωμεν	-αιμεν	—		
	2	ἤγγειλ-ατε	ἀγγείλ-ητε	-αιτε	-ατε		
	3	ἤγγειλ-αν	ἀγγείλ-ωσι(ν)	-ειαν	-άντων		
	D. 2	ἤγγειλ-ατον	ἀγγείλ-ητον	-αιτον	-ατον		
	3	ἤγγειλ-άτην	ἀγγείλ-ητον	-αίτην	-άτων		

* In this and the following tables (pp. 72-75) the forms to be specially noticed are those of the Future and Weak Aorist; note, too, that $\lambda\lambda$ occurs only in the forms of the Present and Past Imperfect (Active, Passive, and Middle).

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PASSIVE AND MIDDLE.

		INDIC.	SUBJ.	OPT.	IMP.	PART.	INF.
PRESENT.		ἀγγέλλ-ομαι	-ομαι	-οίμην	2. -ου	-όμενος	-εσθαι
PAST IMPF.		ἤγγελλ-όμην					
FUTURE.	S. 1	ἀγγελ-οῦμαι		-οίμην			
	2	ἀγγελ-ῆ(-ει)		-οῖο			
	3	ἀγγελ-εῖται		-οῖτο			
	P. 1	ἀγγελ-οῦμεθα		-ο'μεθα			
	2	ἀγγελ-εἰσθε		-οἰσθε			
	3	ἀγγελ-οῦνται		-οῖντο			
	D. 2	ἀγγελ-εἰσθον		-οἴσθον			
	3	ἀγγελ-εἰσθον		-οἴσθην			
						ἀγγελ-οῦμενος, ης, ον	ἀγγελ-εἰσθαι
PERFECT.	S. 1	ἤγγελ-μαι		-έης,	—		
	2	ἤγγελ-σαι		ἔης,	ἤγγελ-σο		
	3	ἤγγελ-ται		ἔη, etc.	ἤγγέλ-θω		
	P. 1	ἤγγέλ-μεθα			—		
	2	ἤγγελ-θε		ἤγγελ-μέρος ἔην, etc.	ἤγγελ-θε		
	3	ἤγγελ-μένοι		ἔτη, etc.	ἤγγέλ-θων		
		εἰσί(ν)					
	D. 2	ἤγγελ-θον		ἤγγελ-μέρος ὦ, ῆς, τῆς, etc.	ἤγγελ-θον		
	3	ἤγγελ-θον		ἤγγελ-θων	ἤγγέλ-θων		
						ἤγγελ-μέρος, ης, ον	ἤγγέλ-θαι
PLUPE.	S. 1	ἤγγέλ-μην					
	2	ἤγγελ-σο					
	3	ἤγγελ-το etc.					
AO. M. (WEAK).	S. 1	ἡγγεῖλ-άμην	ἡγγεῖλ-ωμαι	-αίμην	—		
	2	ἡγγεῖλ-ω	ἡγγεῖλ-ῆ	-αῖο	-αι		
	3	ἡγγεῖλ-ατο etc.	ἡγγεῖλ-ῆται etc.	-αῖτο etc.	-άσθω etc.	ἡγγεῖλ-άμενος, ης, ον	ἡγγεῖλ-άσθαι
AO. P. (WK.) FUT. OF A. P.		ἡγγέλθ-ην	ἡγγέλθ-ῶ	-εἶην -οίμην	2. -ῆτι	-εἰς -όμενος	-ῆναι -εσθαι

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Liquid stems (<i>continued</i>): φαν-, φην-.*							
ACTIVE							
(Transitive = <i>show</i> , except in Strong Perf. and Pluperf.).							
		INDIC.	SUBJ.	OPT.	IMP.	PART.	INF.
PRESENT.		φαίν-ω	-ω	-οιμι	2. -ε	-ων	-ειν
PAST IMPF.		ἔ-φαν-ον					
FUTURE.	S.	1 φαν-ῶ		-οίην		φαν-ῶν, -οῦσα, -οὖν Gen. -οὔντος, -ούσης, -οὔντος	φαν-εἶν
		2 φαν-εῖς		-οίης			
		3 φαν-εἶ		-οίη			
	P.	1 φαν-οὔμεν		-οίμεν			
		2 φαν-εἶτε		-οῖτε			
		3 φαν-οὔσι(ν)		-οῖεν			
	D.	2 φαν-εἶτον		-οῖτον			
		3 φαν-εἶτον		-οἴτην			
PERF. (WK.).		πέφαγκ-α	-ω	-οιμι	2. -ε	-ώς	-έναι
PERF. (STR.).		πέφην-α †	-ω	-οιμι	2. -ε	-ώς	-έναι
PLUP. (WK.).		ἔ-πεφάγκ-η					
PLUP. (STR.).		ἔ-πεφήν-η †					
AORIST (WEAK).	S.	1 ἔ-φην-α	φῆν-ω	-αιμι	—	φῆν-ας, -άσα, -αν Gen. -αντος, -άσης, -αντος	φῆν-αι
		2 ἔ-φην-ας	φῆν-ης	-ειας	-ον		
		3 ἔ-φην-ε(ν)	φῆν-η	-ειε(ν)	-άτω		
	P.	1 ἔ-φῆν-αμεν	φῆν-ωμεν	-αιμεν	—		
		2 ἔ-φῆν-ατε	φῆν-ητε	-αιτε	-ατε		
		3 ἔ-φην-αν	φῆν-ωσι(ν)	-ειαν	-άντων		
	D.	2 ἔ-φῆν-ατον	φῆν-ητον	-αιτον	-ατον		
		3 ἔ-φην-άτην	φῆν-ητον	-αίτην	-άτων		

* The forms of stems in ν to be specially noticed are those of the Perfect and Pluperfect Passive, in which the ν suffers change before μ. The verb φαίνο, together with a few other liquid stems, forms a Strong Perfect and Pluperfect Active, and a Strong Aorist Passive.

† Intransitive: πέφηνα, *I have appeared*; ἐπέφηνη, *I had appeared*.

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PASSIVE AND MIDDLE (= am shown, show myself, appear).							
		INDIC.	SUBJ.	OPT.	IMP.	PART.	INF.
PRESENT. PAST IMPF.		φαίν-ομαι ἐ-φαίν-όμην	-ωμαι	-οίμην	2. -ου	-όμενος	-εσθαι
FUTURE.	S. 1	φαν-οῦμαι		-οίμην		φαν-ούμενος, η, ον	φαν-εῖσθαι
	2	φαν-ῆ(-ει)		-οῖο			
	3	φαν-εῖται		-οῖτο			
	P. 1	φαν-οὔμεθα		-οίμεθα			
	2	φαν-εἰσθε		-οἴσθε			
	3	φαν-οῖνται		-οἴντο			
	D. 2	φαν-εἰσθον		-οἴσθον			
	3	φαν-εἰσθον		-οἴσθην			
PERFECT.	S. 1	πέφασ-μαι	πέφασ-μένος ὦ, ῆς, ῆς etc.	πέφασ-μένος εἶην, εἶης, εἶη, etc.	—	πέφασ-μένος, η, ον	πεφάν-θαι
	2	πέφαν-σαι			πέφαν-σο		
	3	πέφαν-ται			πεφάν-θω		
	P. 1	πεφάσ-μεθα			—		
	2	πέφαν-θε			πέφαν-θε		
	3	πεφασ-μένοι εἰσί(ν)			πεφάν-θων		
	D. 2	πέφαν-θον			πέφαν-θον		
	3	πέφαν-θον			πεφάν-θων		
PLUP.	S. 1	ἐ-πεφάσ-μην					
	2	ἐ-πέφαν-σο					
	3	ἐ-πέφαν-το etc.					
AOR. M. (WK.).	S. 1	ἐ-φηνά-μην	φῆν-ωμαι	-αίμην	—	φῆν-άμενος, η, ον	φῆν-ασθαι
	2	ἐ-φῆν-η	φῆν-η	-αιο	-αι		
	3	ἐ-φῆν-ατο etc.	φῆν-ηται etc.	-αιτο etc.	-άσθω etc.		
AOR. P. (WK.).		ἐ-φάνθ-ην *	φανθ-ῶ	-εἶην	2. -ητι	-εἰς	-ῆναι
AOR. P. (WK.).		ἐ-φάν-ην *	φαν-ῶ	-εἶην	2. -ηθι	-εἰς	-ῆναι
FUT. OF A.P. (STR.).	(WK.).	φανθήσ-ομαι		-οίμην		-όμενος	-εσθαι
	(STR.).	φανῆσ-ομαι		-οίμην		-όμενος	-εσθαι

* ἐφάνθην generally = I was shown, ἐφάνην always = I appeared.

FORMATION OF TENSES OF LIQUID STEMS.

Verbs with liquid stems differ from verbs with mute stems in the following respects :—

- 223** The **Future Active and Middle** is in all persons and moods like the Present of contracted verbs in *-έω* (§§ 198, 199) :—

Verb-stem.	Fut. Act.	Fut. Midd.
<i>e.g. ἀγγελ-, announce</i>	ἀγγελῶ	ἀγγελοῦμαι
<i>νεμ-, allot</i>	νεμῶ	νεμοῦμαι
<i>σπερ-, sow</i>	σπερῶ	σπεροῦμαι
<i>φαν-, show</i>	φανῶ	φανοῦμαι

cf. ποιῶ ποιоῦμαι

The formation arises from (i.) inserting an *ε* between the tense-suffix *σ* and the stem, (ii.) dropping the *σ*, (iii.) contracting the *ε* with the endings : *e.g.* from stem *ἀγγελ-* (i.) *ἀγγελέσ-ω*, (ii.) *ἀγγελέ-ω*, (iii.) *ἀγγελῶ*.

- 224** In the **Weak Aorist Active and Middle** *σ* is dropped and the stem vowel is changed :—

	Verb-stem.	Weak Aor.
<i>ă becomes η</i>	<i>φᾶν-, show</i>	<i>ἔ-φην-α</i>
(or <i>ā</i> after <i>ι, ρ</i>)	<i>περᾶν-, accomplish</i>	<i>ἔ-περᾶν-α</i>
<i>ε becomes ει</i>	<i>σπερ-, sow</i>	<i>ἔ-σπειρ-α</i>
<i>ĩ becomes ῑ</i>	<i>κρίν-, judge</i>	<i>ἔ-κρίν-α</i>
<i>ŭ becomes ῡ</i>	<i>ὀξύν-, sharpen</i>	<i>ὥξυν-α</i>

- 225** In the **Perfect and Pluperfect Passive and Middle** the only liquid which is changed before the inflexions is *ν*, and that only before *μ* :—

ν is replaced by *σ* before *μ* : *e.g.* *πέφασ-μαι*, from *φαν-*.

Note that *ν* does not fall out before *σ*, as it does in the case of Nouns : contrast *πέφαν-σαι* with *δελφί-ς* (for *δελφῖν-ς*).

- 226** Liquid stems do not form a Future Perfect Passive and Middle. Few liquid stems form Strong Aorists Active or Middle.

- 227** The **Perfect and Pluperfect Active** are nearly always weak (*i.e.* formed with *κ*, like *λέλυκ-α*, *ἐλελύκ-η*) ; *e.g.* *ἤγγελκ-α* from *ἀγγελ-*, *ἔσπαρκ-α* from *σπερ-* (*σπαρ-*),* *πέφαγκ-α* from *φαν-*, *ν* being changed to *γ* (= *ηγ*) before *κ*.†

* All liquid stems of one syllable with the stem vowel *ε* in the Present have parallel forms with *α* : *φθερ-, φθαρ-* ; *στελ-, σταλ-*.

† This rule does not apply to *κρίν-ω*, *judge* ; *κλίν-ω*, *bend* ; *τείν-ω*, *stretch* ; see Principal Parts, p. 113. Many stems in *ν* have no Perf. Act. ; see § 229.

228 In most verbs with liquid stems the **stem of the Present and Past Imperfect** is extended by adding the sound *y*, which in *λ*-stems is generally assimilated to *λ*, and in *ν*- and *ρ*-stems produces a change in the stem-vowel (*α* becomes *αι*; *ε*, *ι*, *υ* are changed as in the Weak Aorist, § 224):—

Present.	Verb-stem.	Future.	Perfect.	Aor. Pass.
ἀγγέλλ-ω	ἀγγελ-	ἀγγελ-ῶ	ἤγγελκ-α	ἤγγελθ-ην
σπεύρ-ω	σπερ-, σπαρ-	σπερ-ῶ	ἔσπαρκ-α	ἐ-σπάρ-ην
φαίν-ω	φᾶν-, φην-	φᾶν-ῶ	πέφαγκ-α	ἐ-φάνθ-ην
			πέφην-α	ἐ-φάν-ην
κρίν-ω	κρίν-, κρι-	κρίν-ῶ	κέκρικ-α	ἐ-κρίθ-ην
ὀξύν-ω	ὀξύν-	ὀξύν-ῶ	ὥξυγκ-α	ὥξύνθ-ην

EXAMPLES FOR CONJUGATION OF LIQUID STEMS.

229 In the following examples (i.) the Aorists (Active, Middle and Passive) and the Perfects Active are weak, and formed according to §§ 224, 227: (ii.) in the case of *ν*- and *ρ*-stems the stem vowel of the Present and Past Imperfect differs from that of the verb-stem according to the rule in § 228.

ἡδύν-ω, *sweeten*: verb-stem ἡδύν-. [No Perf. Act.]

εὐφραίν-ω, *cheer*: verb-stem εὐφράν-. [No Perf. Act.]

καθαίρ-ω, *purify*: verb-stem καθᾶρ- (seen in *καθαρός*, *pure*). [Perf. Act. late.]

λύμαίν-ομαι, *insult*: verb-stem λῦμᾶν-.

μιαίν-ω, *pollute*: verb-stem μιᾶν- (seen in *μίασμα*, for *μλαν-μα*, *pollution*). [Perf. Act. late.]

περαίν-ω, *accomplish*: verb-stem περᾶν-. [No Perf. Act.]

σημαίν-ω, *show, signify*: verb-stem σημάν-. [Perf. Act. late.]

ψάλλ-ω, *pluck, twang*: verb-stem ψᾶλ- (seen in *ψαλμός*, *the sound of the cithara or harp*).

PECULIARITIES OF VERBS IN ω .**1. Insertion of σ in Aor. and Perf. Pass.,
and in Verb-adjectives in -τέος, -τός (§ 179).**

- 230** Some vowel stems* insert σ in the Aorist Passive (before θ) ; some also in the Perfect and Pluperfect Passive (before μ and τ) ; some in the Verb-adjectives (before τ) : *e.g.*—

κελεύ-ω, *bid* : ἐ-κελεύ-σ-θην, κεκέλευ-σ-μαι (-ται), κελευ-σ-τός.

χρί-ω, *anoint* : ἐ-χρί-σ-θην, κέχριμαι, χρι-σ-τός [ὁ Χριστός, *the Anointed, Christ*].

2. Irregular stem-vowel in Fut., Aor., and Perf.

- 231** Some vowel stems* lengthen their final vowel irregularly (*cf.* § 204), others do not lengthen it at all, in the Future, Aorist, and Perfect, or in some of these tenses : *e.g.* χρᾶ-μαι, χρῶμαι, *use* : χρήσομαι, ἐχρησάμην, κέχρημαι, ἐχρή-σ-θην (§ 230).

παρ-αιτέ-ω, παρ-αινῶ, *exhort* : -αινέσω, -ήνεσα, -ήνεκα, -ηνήθην ;
but -ήνημαι.

δέ-ω, δῶ, *bind* : δέδεκα, δέδεμαι, ἐδέθην ; but δήσω, ἔδησα.

σπά-ω, σπῶ, *draw* : σπάσω, ἔσπᾶσα, ἔσπᾶκα, ἔσπα-σ-μαι (-ται, § 230), ἔσπᾶ-σ-θην, σπα-σ-τός.

3. Contracted Present and Past Imperfect.

- 232** In the following verbs α contracts with an ϵ -sound to η (instead of $\bar{\alpha}$: § 202, Rule 1) :—

ζά-ω, ζῶ, *live* : ζά-εις, ζῆς ; ζά-ει, ζῆ : ζά-ετε, ζῆτε ; ζά-ετον, ζῆτον.

Past Imperf. ἔζα-ες, ἔζης, etc. Pres. Subj. ζά-ης, ζῆς, etc.

Infin. ζά-εεν, ζῆν.

διψά-ω, διψῶ, *am thirsty* : διψῆς ; διψῆ ; διψῆτε, etc. Infin. διψῆν.

πεινά-ω, πεινῶ, *am hungry* : πεινῆς, πεινῆ ; πεινῆτε, etc. Infin. πεινῆν.

χρά-μαι, χρῶμαι, *use* : χρῆ ; χρῆται ; χρῆσθε, etc. Infin. χρῆσθαι.

- 233** Stems of one syllable in ϵ admit only the contraction into ϵ (§ 202, Rule 2) : *e.g.* stem πλε-, *sail*, forms :—

πλέ-εις, πλείς ; πλέ-ει, πλεί ; πλέ-ετε, πλείτε ; ἔπλε-ες, ἔπλεις, etc.

but πλέ-ω, πλέ-ομεν, πλέ-ουσι, ἔπλε-ον, πλέ-ωμεν, πλέ-ης, etc. remain uncontracted.

- 234** EXCEPTION.—δέ-ω, *bind*, contracts throughout : δῶ, δεῖς, δεῖ, δοῦμεν, δεῖτε, δοῦσι(ν) ; ἔδουν, etc. [δέ-ω, *want, lack*, δέ-ομαι, *need, ask*, follow the rule in § 233 : *e.g.* δέόμεθα, δέονται, ἐδέομην ; so δεῖ, *it is necessary* (Impersonal), δέοι, τὸ δέον.]

* All such verbs will be given among Principal Parts (List I. or II.).

4. Contracted Future.

235 Some stems in ε (Pres. -έω) and a few in αδ (Pres. -άζω) drop the σ in the Future and contract :

1. τελέ-ω, τελῶ, *complete* : Fut. τελέσ-ω, τελέ-ω, τελῶ. } Fut. = Pres.
καλέ-ω, καλῶ, *call* : Fut. καλέσ-ω, καλέ-ω, καλῶ.
2. βιβάζ-ω (verb-st. βιβαδ-), *bring* : Fut. βιβάσ-ω, βιβά-ω, βιβῶ.

236 Stems of more than one syllable in ιδ (Pres. -ίζω) drop the σ of the Future (after it has caused the loss of the preceding dental), add ε, and contract :

e.g. κομίζ-ω, *convey* (verb-st. κομιδ-) : Fut. κομίσ-ω, κομι-έ-ω, κομιῶ.
Contrast κτιζ-ω (verb-st. κτιδ-, one syllable) : Fut. κτίσ-ω, § 218.

237 Endings of the above and similar* Contracted Futures :

(i.) With contracted ε (like ποιῶ, ποιῶμαι, §§ 198, 199) :—

	Indic.	Opt.	Part.	Inf.
τελ-, κομ-.	Active.			
	-ῶ	-οίην	-ῶν	-εῖν
	-εῖς	-οίης	-οῦσα	
	-εἰ	-οίη	-οῦν	
	etc.	etc.		
Middle.	-οῦμαι	-οίμην	-όμενος	-εῖσθαι
	-ῇ (-εῖ)	-οῖο	-ουμένη	
	-εῖται	-οῖτο	-ούμενον	
	etc.	etc.		

(ii.) With contracted α (like τῖμῶ, τῖμῶμαι, §§ 196, 197) :

	Indic.	Opt.	Part.	Inf.
βιβ-.	Active.			
	-ῶ	-ώην	-ῶν	-ᾶν
	-ᾶς	-ώης	-ῶσα	
	-ᾶ	-ώη	-ῶν	
	etc.	etc.		
Middle.	-ῶμαι	-ώμην	-όμενος	-ᾶσθαι
	-ᾶ	-ῶο	-ωμένη	
	-ᾶται	-ῶτο	-όμενον	
	etc.	etc.		

5. Doric Future.

238 Two verbs form, in addition to the regular Future in -σμαι, a Contracted Future in -σοῦμαι, called the "Doric Future" :

πλέω, *sail* : Fut. πλέσ-ομαι or πλενσ-οῦμαι } endings like κομιδοῦμαι.
φεύγω, *flee* : Fut. φεύξ-ομαι or φευξ-οῦμαι }

* Similar formations will be found in §§ 288-292.

6. Augment and Reduplication.

- 239** Nine verbs beginning with ϵ^* are augmented by changing ϵ to $\epsilon\iota$ (instead of η , § 190):—

$\epsilon\delta\omega$, $\epsilon\tilde{\omega}$, <i>let, leave alone</i>	$\epsilon\lambda\kappa\omega$, <i>drag</i>	$\epsilon\rho\pi\omega$, <i>creep</i>
$\epsilon\theta\acute{\iota}\zeta\omega$, <i>accustom</i>	$\epsilon\pi\omicron\mu\alpha\iota$, <i>follow</i>	$\epsilon\sigma\tau\acute{\iota}\omega$, $\epsilon\sigma\tau\iota\tilde{\omega}$, <i>entertain</i>
$\epsilon\lambda\acute{\iota}\sigma\sigma\omega$ ($\epsilon\lambda\acute{\iota}\tau\tau\omega$), <i>roll</i>	$\epsilon\rho\gamma\acute{\alpha}\zeta\omicron\mu\alpha\iota$, <i>work</i>	$\epsilon\chi\omega$, <i>have</i>

e.g. $\epsilon\acute{\iota}\omega\eta$, $\epsilon\acute{\iota}\alpha\sigma\alpha$, $\epsilon\acute{\iota}\delta\theta\eta\eta$, $\epsilon\acute{\iota}\alpha\kappa\alpha$, $\epsilon\acute{\iota}\delta\mu\alpha\iota$ (§ 192).

- 240** Two or three verbs beginning with a vowel * take the Syllabic instead of the Temporal Augment (§ 189, ii.):—

$\omega\theta\acute{\epsilon}\omega$, $\omega\theta\tilde{\omega}$, *push*: $\epsilon\text{-}\omega\theta\omicron\upsilon\eta$; $\epsilon\text{-}\omega\sigma\mu\alpha\iota$.

$\omega\eta\acute{\nu}\omicron\mu\alpha\iota$, $\omega\eta\omicron\upsilon\mu\alpha\iota$, *buy*: $\epsilon\text{-}\omega\eta\omicron\upsilon\mu\eta$; $\epsilon\text{-}\omega\eta\eta\mu\alpha\iota$.

- 241** Two or three verbs beginning with a vowel take both the Syllabic and the Temporal Augment:—

$\alpha\nu\text{-}\omicron\acute{\iota}\gamma\omega$, *open*: $\alpha\nu\text{-}\epsilon\text{-}\omega\gamma\omicron\eta$, $\alpha\nu\text{-}\epsilon\text{-}\omega\zeta\alpha$, $\alpha\nu\text{-}\epsilon\text{-}\omega\chi\alpha$.

$\delta\rho\acute{\alpha}\omega$, $\delta\rho\tilde{\omega}$, *see*: $\epsilon\text{-}\acute{\omega}\rho\omega\eta$, $\epsilon\text{-}\acute{\omega}\rho\alpha\kappa\alpha$ or $\epsilon\text{-}\acute{\omega}\rho\alpha\kappa\alpha$.

- 242** In two or three verbs the Syllabic Augment ϵ is sometimes lengthened to η :—

$\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$, *I wish*: $\eta\text{-}\beta\omicron\upsilon\lambda\omicron\mu\eta$ or $\epsilon\text{-}\beta\omicron\upsilon\lambda\omicron\mu\eta$.

$\mu\acute{\epsilon}\lambda\lambda\omega$, *I am about to*: $\eta\text{-}\mu\acute{\epsilon}\lambda\lambda\omicron\eta$ or $\epsilon\text{-}\mu\acute{\epsilon}\lambda\lambda\omicron\eta$.

- 243** The following verbs are reduplicated contrary to rule:—

(i) $\gamma\iota\gamma\nu\acute{\omega}\sigma\kappa\omega$, *get to know*: st. $\gamma\eta\omega$, Perf. $\epsilon\text{-}\gamma\eta\omega\kappa\alpha$, *I know*.

(We should expect $\gamma\epsilon$; cf. § 191, ii.)

(ii) $\kappa\tau\acute{\alpha}\omicron\mu\alpha\iota$, $\kappa\tau\tilde{\omega}\mu\alpha\iota$, *acquire*: st. $\kappa\tau\alpha$, Perf. usually $\kappa\acute{\epsilon}\text{-}\kappa\tau\eta\mu\alpha\iota$, *I possess*.

$\mu\mu\eta\eta\sigma\kappa\omega$, *remind*: st. $\mu\eta\eta$, Perf. $\mu\acute{\epsilon}\text{-}\mu\eta\eta\mu\alpha\iota$, *I remember*.

(We should expect ϵ ; cf. § 192.)

* These verbs originally began with a consonant (digamma or σ), and therefore took the Syllabic Augment, which contracted with a following ϵ after the loss of the digamma or σ : *e.g.* st. $\text{F}\epsilon\rho\gamma\alpha\delta$ - [from $\epsilon\rho\gamma\omicron\eta$ = $\text{F}\epsilon\rho\gamma\omicron\eta$, Engl. *work*, Germ. *werk*], $\epsilon\text{-}\text{F}\epsilon\rho\gamma\alpha\zeta\text{-}\acute{\omicron}\mu\eta\eta$, $\epsilon\text{-}\epsilon\rho\gamma\alpha\zeta\text{-}\acute{\omicron}\mu\eta\eta$, $\epsilon\text{-}\rho\gamma\alpha\zeta\text{-}\acute{\omicron}\mu\eta\eta$: st. $\sigma\epsilon\chi$ - (seen in Strong Aor. $\epsilon\sigma\chi\omicron\eta$, for $\epsilon\text{-}\sigma\epsilon\chi\text{-}\acute{\omicron}\eta$), $\epsilon\text{-}\sigma\epsilon\chi\text{-}\acute{\omicron}\eta$, $\epsilon\text{-}\sigma\epsilon\chi\text{-}\acute{\omicron}\eta$: st. $\sigma\epsilon\pi$ - [Lat. *sequi*-or], $\epsilon\text{-}\sigma\epsilon\pi\text{-}\acute{\omicron}\mu\eta\eta$, $\epsilon\text{-}\sigma\epsilon\pi\text{-}\acute{\omicron}\mu\eta\eta$, $\epsilon\text{-}\sigma\epsilon\pi\text{-}\acute{\omicron}\mu\eta\eta$, then $\epsilon\text{-}\sigma\epsilon\pi\text{-}\acute{\omicron}\mu\eta\eta$, the rough breathing being due to the analogy of the Present $\epsilon\pi\text{-}\omicron\mu\alpha\iota$ (for $\sigma\epsilon\pi\text{-}\omicron\mu\alpha\iota$). In the case of $\omega\theta\tilde{\omega}$, $\omega\eta\omicron\upsilon\mu\alpha\iota$ the augment remained uncontracted: *e.g.* st. $\text{F}\omega\eta\epsilon$ - [Lat. *ven-dō*, *sell*], $\epsilon\text{-}\text{F}\omega\eta\epsilon\text{-}\acute{\omicron}\mu\eta\eta$, $\epsilon\text{-}\omega\eta\omicron\upsilon\mu\eta\eta$. Similar formations will be found in certain tenses of other verbs: *e.g.* $\epsilon\lambda\omicron\eta$, from $\epsilon\lambda$ - (§ 292).

- 244** A few verbs * (besides those mentioned in § 239) have instead of the Reduplication the syllable α:—

e.g. δια-λέγομαι, converse: st. λεγ-, Perf. δι-εί-λεγμαi.
 συλ-λέγω, collect: st. λεγ-, Perf. συν-εί-λοχα, συν-εί-λεγμαi.

- 245** A few verbs * beginning with a vowel have the so-called "Attic Reduplication," which consists in prefixing a syllable formed of the first two letters of the stem, and lengthening the vowel which follows: in the Pluperfect only α and ο are augmented (not ε):—

Present.	Stem.	Perfect.	Pluperfect.
e.g. ἀκούω, hear	ἀκου-, ἀκο-	ἀκ-ήκο-α (Str.)	ἤκ-ηκό-η
ἐγείρω, rouse	ἐγερ-, ἐγορ-	ἐγ-ρ-ήγορ-α (Str.) †	ἐγ-ρ-ηγόρ-η
ἐλέγχω, examine	ἐλεγχ-, ἐλεχ-	ἐλ-ήλεγ-μαι	ἐλ-ηλέγ-μην
ὀρύσσω, dig	ὀρυχ-	ὀρ-ώρυχ-α (Str.)	ὠρ-ωρυχ-η
(ὀρύττω)		ὀρ-ώρυγ-μαι	ὠρ-ωρύγ-μην

- 246** A few verbs * compounded with prepositions have ceased to be felt as compounds, and therefore take the Augment *before the preposition*:—

e.g. καθ-ίζομαι, sit down, sit: ἐ-καθεζόμην.
 καθ-ίζω, seat or sit: ἐ-κάθιζον, ἐ-κάθισα.
 καθ-εύδω, sleep: ἐ-κάθευδον (sometimes καθ-ηῶδον).

N.B.—ἐναντιόομαι, ἐναντιοῦμαι, oppose; is not compounded with ἐν, but is derived immediately from the adj. ἐναντίος, opposite: hence ἡναντιοῦμην, ἡναντίωμαι, ἡναντιώθην are regular.

- 247** A few verbs * augment both the preposition and the verbal part:—

e.g. ἀν-έχομαι, endure: ἡν-ειχόμην (§ 239), ἡν-εσχόμην (Strong Aor.; note on p. 80: Subj. ἀνά-σχωμαι).
 ἐν-οχλέω, ἐν-οχλῶ, trouble: ἡν-ώχλησα, ἡν-ώχληκα.
 ἐπ-αν-ορθόω, ἐπ-αν-ορθῶ, set up again: ἐπ-ην-ώρθουν, ἐπ-ην-ώρθωσα, ἐπ-ην-ώρθωμαι.
 ἀμφι-σβητέω, ἀμφι-σβητῶ, dispute: ἡμφ-εσβήτουν, or ἡμφι-σβήτουν (like the verbs in § 246).

* All such verbs will be given among Principal Parts (List I. or II.).

† With intrusive ρ, for ἐγ-ήγορ-α: perhaps cf. Engl. *bridegroom*, from Old Engl. *brȳd-guma* "bride-man" (Germ. *Bräuti-gam*).

B. Verbs in -μι.

248

ἵ-στη-μι (reduplicated with ι, for σί-στη-μι).—ACTIVE (Transitive = place in Pres. and Past Imperf., Fut., Weak Aor.)							
PRESENT.		INDIC.	SUBJ.	OPTAT.	IMPER.	PART. & INF.	
	S. 1	ἵστη-μι	ιστῶ	ισταίη-ν	—	PARTICIPLE. ιστά-ς, ιστάσα, ιστάν Stem, m., n. ιστάντ-	
	2	ἵστη-ς	ιστῆς	ισταίης-ς	ἵστη		
	3	ἵστη-σι(ν)	ιστῇ	ισταίῃ	ιστά-τω		
	P. 1	ἵστα-μεν	ιστῶμεν	ισταῖ-μεν	—	INFINITIVE. ιστά-ναι	
	2	ἵστα-τε	ιστήτε	ισταῖ-τε	ἵστα-τε		
	3	ἵστασι(ν)	ιστῶσι(ν)	ισταῖε-ν	ιστά-ντων		
	D. 2	ἵστα-τον	ιστήτον	ισταῖ-τον	ἵστα-τον		
	3	ἵστα-των	ιστήτων	ισταῖ-την	ιστά-των		
PAST IMPERFECT.	S. 1	ἵστη-ν					
	2	ἵστη-ς					
	3	ἵστη					
	P. 1	ἵστα-μεν					
	2	ἵστα-τε					
	3	ἵστα-σαν					
	D. 2	ἵστα-τον					
	3	ἵστά-την					
FUTURE.		στήσ-ω		-οιμι		-ων	-ειν
PERFECT.		ἔστηκ-α *	-ω	-οιμι	2. -ε	-ώς	-έναι
PLUPERF.		εἰστήκ-η *					
FUT. PERF.		ἔστηξ-ω *		-οιμι		-ων	-ειν
AOR. (WK.)		ἔ-στησ-α	στήσ-ω	-αιμι	2. -ον	-ᾶς	-αι
AORIST (STRONG).	S. 1	ἔ-στη-ν †	στῶ	σταίη-ν	—	PARTICIPLE. στά-ς, στάσα, στάν Stem, m., n. στάντ-	
	2	ἔ-στη-ς	στῆς	σταίης-ς	στή-θι		
	3	ἔ-στη	στῇ	σταίῃ	στή-τω		
	P. 1	ἔ-στη-μεν	στῶμεν	σταῖ-μεν	—	INFINITIVE. στή-ναι	
	2	ἔ-στη-τε	στήτε	σταῖ-τε	στή-τε		
	3	ἔ-στη-σαν	στῶσι(ν)	σταῖε-ν	στά-ντων		
	D. 2	ἔ-στη-τον	στήτον	σταῖ-τον	στή-τον		
	3	ἔ-στή-την	στήτον	σταῖ-την	στή-των		

* Intransitive: ἔστηκα, *I stand* (Present Imperf. meaning); εἰστήκη or unaugmented ἐστήκη, *I stood* (Past Imperf. meaning); ἐστήξω, *I shall stand* (§ 178, note). There are also some forms of a Strong Perf. and Pluperf. (intrans.), § 255.

† Intransitive, *I stepped, I stood.*

PASSIVE AND MIDDLE

(= *am placed, place myself, place for myself* §).

		INDIC.	SUBJ.	OPTAT.	IMPER.	PT. & INF.	
PRESENT.	S. 1	ἵστα-μαι	ἰστώμαι	ἰσταί-μην	—	PARTICIPLE. ἰστά-μενος, η, ον	
	2	ἵστα-σαι	ἰστῇ	ἰσταῖ-ο ‡	ἵστα-σο		
	3	ἵστα-ται	ἰστῇται	ἰσταῖ-το	ἵστα-σθω		
	P. 1	ἰστά-μεθα	ἰστώμεθα	ἰσταί-μεθα	—	INFINITIVE. ἵστα-σθαι	
	2	ἵστα-σθε	ἰστῇσθε	ἰσταῖ-σθε	ἵστα-σθε		
	3	ἵστα-νται	ἰστώνται	ἰσταῖ-ντο	ἵστα-σθων		
	D. 2	ἵστα-σθον	ἰστῇσθον	ἰσταῖ-σθον	ἵστα-σθον		
	3	ἵστα-σθον	ἰστῇσθον	ἰσταῖ-σθην	ἵστα-σθων		
PAST IMPERFECT.	S. 1	ἵστα-μην					
	2	ἵστα-σο					
	3	ἵστα-το					
	P. 1	ἵστά-μεθα					
	2	ἵστα-σθε					
	3	ἵστα-ντο					
	D. 2	ἵστα-σθον					
	3	ἵστά-σθην					
FUTURE. PERFECT.		στήσ-ομαι ἕστα-μαι (rare)		-οίμην	2. -σο	-όμενος -μένος	-εσθαι -σθαι
PLUPERF.		None					
FUT. PERF.		ἐστήξ-ομαι (rare)					
A. M. (WK.)		ἐ-στησ-άμην	στήσ-ωμαι	-αίμην	2. -αι	-άμενος	-ασθαι
A. M. (STR.)		None					
A. P. (WK.)		ἐ-στάθην	σταθ-ῶ	-είην	2. -ητι	-είς	-ῆναι
FUT. OF A. P. }		σταθήσ-ομαι		-οίμην		-όμενος	-εσθαι

§ *Placed for myself* is the only meaning of the Aorist middle.

‡ For ἰσταῖ-σο.

Verbs in -νῶ-μ.

δείκ-νῶ-μ, *show*.

ACTIVE.

PRESENT.		INDICAT.	SUBJUNCT.	OPTATIVE.	IMPERAT.	PARTIC. & INFIN.	
FUTURE. PERFECT. PLUPERF. AOR. (Wk.). AOR. (STR.).	S.	δείκνῶ-μι	δείκνῶ-ω	δείκνῶ-οιμι	—	PARTICIPLE. δείκνύ-ς, δεικνύσα, δεικνύν Stem, m., n. δεικνύντ- INFINITIVE. δεικνύ-ναι	δείκξ-ων δεδείχ-ώς δείκξ-ᾶς
		δείκνῶ-ς	δείκνῶ-ης	δείκνῶ-οις	δείκνῦ δεικνύ-τω		
		δείκνῶ-σι(ν)	δείκνῶ-η	δείκνῶ-οι	—		
	P.	δείκνῶ-μεν	δείκνῶ-μεν	δείκνῶ-οιμεν	δείκνῦ-τε	δείκνύ-ντων δείκνῶ-τον δείκνῶ-των	δείκξ-ειν δεδείχ-έναι δείκξ-αι
		δείκνῶ-τε	δείκνῶ-ητε	δείκνῶ-οιτε	δείκνῦ-ντων		
		δείκνῶ-σιν(ν)	δείκνῶ-σιν(ν)	δείκνῶ-οισιν	δείκνῦ-των		
	D.	δείκνῶ-τον	δείκνῶ-ητον	δείκνῶ-οίτην	—		
		δείκνῶ-τον					
PAST IMPERFECT.	S.	ἔ-δείκνῶ-ν					
		ἔ-δείκνῶ-ς					
		ἔ-δείκνῶ					
	P.	ἔ-δείκνῶ-μεν					
		ἔ-δείκνῶ-τε					
		ἔ-δείκνῶ-σαν					
	D.	ἔ-δείκνῶ-τον					
		ἔ-δείκνῶ-την					
FUTURE. PERFECT. PLUPERF. AOR. (Wk.). AOR. (STR.).	S.	δείκξ-ω	δεδείχ-ω	δείκξ-οιμι	2. δεδείχ-ε	δείκξ-ων δεδείχ-ώς δείκξ-ᾶς	δείκξ-ειν δεδείχ-έναι δείκξ-αι
		δεδείχ-α		δεδείχ-οιμι	2. δεδείχ-ον		
		ἔ-δείκξ-α	δείκξ-ω	δείκξ-αιμι			
FUTURE. PERFECT. PLUPERF. AOR. (Wk.). AOR. (STR.).	S.	δείκξ-ω	δεδείχ-ω	δείκξ-οιμι	2. δεδείχ-ε	δείκξ-ων δεδείχ-ώς δείκξ-ᾶς	δείκξ-ειν δεδείχ-έναι δείκξ-αι
		δεδείχ-α		δεδείχ-οιμι	2. δεδείχ-ον		
		ἔ-δείκξ-α	δείκξ-ω	δείκξ-αιμι			

PASSIVE AND MIDDLE.						
PRESENT.	INDICAT.			SUBJUNCT.		PARTIC. & INFIN.
	S.	P.	D.	1	2	
FUTURE. PERFECT. PLUPERF.	1 2 3	1 2 3	1 2 3	δείκνυ-μαι δείκνυ-σαι δείκνυ-ται δείκνυ-μεθα δείκνυ-σθε δείκνυ-νται δείκνυ-σθον δείκνυ-σθον	δείκνυ-οίμαι δείκνυ-οιο δείκνυ-οιτο δείκνυ-οίμεθα δείκνυ-οισθε δείκνυ-οιντο δείκνυ-οισθον δείκνυ-οίσθην	PARTICIPLE. δείκνυ-μενος, η, ον INFINITIVE. δείκνυ-σθαι
	1 2 3	1 2 3	1 2 3	ἐ-δείκνυ-μην ἐ-δείκνυ-σο ἐ-δείκνυ-το ἐ-δείκνυ-μεθα ἐ-δείκνυ-σθε ἐ-δείκνυ-ντο ἐ-δείκνυ-σθον ἐ-δείκνυ-σθην	— δείκνυ-σο δείκνυ-σθω — δείκνυ-σθε δείκνυ-σθων δείκνυ-σθον δείκνυ-σθων	
	1 2 3	1 2 3	1 2 3	δείξ-ομαι δέδειγ-μαι ἐ-δεδείγ-μην	δείξ-οίμην	δείξ-όμενος δέδειγ-μενος
A. M. (Wκ.). A. M. (STR.). A. P. (Wκ.). FUT. OF A. P. }	1 2 3	1 2 3	1 2 3	δείξ-ομαι δέδειγ-μαι ἐ-δεδείγ-μην	δείξ-οίμην	δείξ-όμενος δέδειγ-μενος
	1 2 3	1 2 3	1 2 3	ἐ-δείξ-ομην None ἐ-δείχθην	δείξ-αίμην δείχθείην δείχθην-οίμην	δείξ-άμενος δείχθείς δείχθην-όμενος
	1 2 3	1 2 3	1 2 3	δείξ-ομαι δέδειγ-μαι ἐ-δεδείγ-μην	δείξ-οίμην	δείξ-όμενος δέδειγ-μενος

FORMATION OF TENSES OF VERBS IN -*μι*.*

252

Verbs in -*μι* differ from verbs in -*ω* only in the **Present and Past Imperfect**, and the **Strong Aorist Act. and Mid.**

In these three tenses of verbs in -*μι* :—

1. The Indicative, Imperative, Participle and Infinitive are formed by adding *inflections* to the stem *without the vowel ο/ε* † : see the table in § 254.

2. The Subjunctive is formed as in verbs in -*ω* :—

(a) *ιστά-ω*, *ιστῶ*, contracted like *τιμά-ω*, *τίμῶ* (§ 202. 1); except that *α* contracts irregularly with *η* (*η*) to *η* (*η*)

ιστά-ητε, *ιστῆτε*; *ιστά-ης*, *ιστῆς*.

(b) *δεικνύ-ω* like *λύ-ω* (uncontracted).

3. The Optative is formed :—

(a) in verbs like *ἵστη-μι* by adding to the stem

	Sing.	Plur.	Dual.
Act.	- <i>η-ν</i> , - <i>η-ς</i> , - <i>η</i> ;	- <i>ι-μεν</i> , - <i>ι-τε</i> , - <i>ι-ε-ν</i> ;	- <i>ι-τον</i> , - <i>ι-την</i> ‡
P. & M.	- <i>ι-μην</i> , - <i>ι-ο</i> , - <i>ι-το</i> ;	- <i>ι-μεθα</i> , - <i>ι-σθε</i> , - <i>ι-ντο</i> ;	- <i>ι-σθον</i> , - <i>ι-σθην</i>

Compare *τίμα-ς*, which contracts with the same endings preceded by *ο* (§ 203).

(b) in verbs in -*νύ-μι* as in verbs in -*ω* : (*δεικνύ-οιμι* like *λύ-οιμι*).

253

The **stem of the Present and Past Imperfect** is formed from the verb-stem :—

(a) by reduplicating with *ι* (*ι-στα-*, for *σι-στα-*).

(b) by suffixing the syllable -*νν-* (*δεικ-νν-*), or after a vowel -*ννν-* (*κερα-ννν-*, *mix*).

The last vowel of the Pres. and Past Imperf. stem is long in the Singular of the Indicative Active and the 2nd Sing. Imperative Active (*ἵστην*, *δεικνύ-*); elsewhere short (*ἵστα-*, *δεικνν-*).

✎ In the following table the endings of the Present are called "Primary," those of the Past Imperf. and Strong Aor. "Secondary".

* For other verbs conjugated in Pres. and Past Imperf. like *ἵστημι*, *δεικνύμι*, see §§ 286, 287.

† This vowel (*ο* in the 1st Pers. Sing. and Plur., the 3rd Pers. Plur., and the Participle; elsewhere *ε*) is called the "thematic," or less correctly the "connecting" vowel; it is really part of the stem ("theme") of the tenses in which it is found: compare *λύο-μαι* with *ἵστα-μαι*, *δεικνν-μαι*; *ἔ-λυε-ς* with *ἵστη-ς*, *ἔ-δεικνύ-ς*; *ἔλυ-μαι*, like *ἔστα-μαι*, has no thematic vowel (§ 187)

‡ Plur. and Dual less commonly -*η-μεν*, -*η-τε*, -*η-σαν*; -*η-τον*, -*η-την*

Comparative Table of Endings and Inflexions:
Pres. and Past Imperf., Strong Aor. Act. and Mid.;
Indic., Imperat., Partic., Infin. (cf. § 252. 1).

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	INDICATIVE.	ACTIVE.		PASSIVE AND MIDDLE.	
		Verbs in -ω.	Verbs in -μι.	Verbs in -ω.	Verbs in -μι.
		Primary. Secondary.	Primary. Secondary.	Primary. Secondary.	Primary. Secondary.
		-ω * -ον	-μι -ν	-ομαι -ομην	-μαι -μην
		-εις * -εις	-ς -ς	-η † -ου †	-σαι -σο
		-ει * -ε(ν)	-σι(ν) —	-εται -ετο	-ται -το
		-ομεν	-μεν	-ομε[σ]θα	-με[σ]θα
		-ετε	-τε	-εσθε	-σθε
		-ουσι(ν) † -ον	-ᾱσι(ν) † -σαν	-ονται -οντο	-νται -ντο
		-ετον	-τον	-εσθον	-σθον
		-ετην	-την	-εσθην	-σθην
	IMPERATIVE.	-ε	— OR -θι	-ου †	-σο
		-ετω	-τω	-εσθω	-σθω
		-ετε	-τε	-εσθε	-σθε
		-οντων	-ντων	-εσθων	-σθων
		-ετον	-τον	-εσθον	-σθον
		-ετων	-των	-εσθων	-σθων
	PART.	-οντ- (Nom. Sing. without s)	-ντ- (Nom. Sing. with s)	-ομενος, η, ον	-μενος, η, ον
	INF.	-ειν §	-ναι	-εσθαι	-σθαι

* Here the original inflexions are not easily recognisable.

† -ουσι for -ο-ντι (-ο-νσι); -ᾱσι for -α-ντι (-α-νσι).

‡ Contracted after loss of σ: -ε-σαι = -ε-αι = -η; -ε-σο = -ε-ο = -ον. The ending -ει often found instead of -η is a peculiar form which cannot be explained as a contraction of -ε-αι (Appendix III.).

§ For -ε-εν: cf. τιμᾶν (for τιμᾶ-ε-εν), δηλοῦν (for δηλᾶ-ε-εν), § 203.

PECULIARITIES IN VERBS IN -*μι*.

1. Strong Perfect and Pluperf. Active of ἵστημι.

255 Of verbs in -*μι*, ἵστημι alone forms a Strong Perfect and Pluperfect Active (stem ἕστα-) with the inflexions -*μεν*, -*τε*, -*τον*, Plupf. -*σαν* (for -*αμεν*, -*ατε*, -*ατον*, Plupf. -*εσαν*, the inflexions of the Weak Perfect, stem ἕστηκ-, § 248).

	INDIC.		SUBJ.	IMPER.	PART.
	PERF.	PLUPF.			
S. 1	—	—	—	—	ἕστώς (= ἕστα-ός), m.
2	—	—	—	ἕστα-θι	ἕστώσα (= ἕστα-ουσα), f.
3	—	—	—	ἕστά-τω	ἕστώς (= ἕστα-ός) } n.
P. 1	ἕστα-μεν	—	ἕστώμεν	—	or ἕστός
2	ἕστα-τε	—	—	—	Stem, m., n.
3	ἕστασι(ν)	ἕστα-σαν	ἕστώσι(ν)	—	ἕστωτ- (= ἕστα-στ-)
D. 2	ἕστα-τον	—	—	—	INFIN.
3	ἕστα-τον	—	—	—	ἕστά-ναι

Obs.—In Homer there are more forms, including an Optative ἑσταίην.

256 **2. Contracted forms of the 2nd Pers. Sing. in -σο.**

The verbs ἐπίστα-μαι, *understand*,
 δύνα-μαι, *can*,
 κρέμα-μαι, *hang*,
 ἐπιδί-μην, *bought**,

sometimes drop σ in the inflexion -σο, and contract the ε with the stem vowel α:—

Indic. Past Impf. S. 2., ἡπίστω, ἐ-δύνω (or ἡ-δύνω), ἐ-κρέμω; Aor. ἐ-πρίω.
 Imperative Pres. S. 2., ἐπίστω, δύνω, κρέμω; Aor. πρίω.

In other respects these verbs are conjugated like the Passive and Middle of ἵστημι, § 249. [*ἵσταμαι itself rarely contracts ἵτασο to ἵτω.]

Obs.—Contracted forms of the 2nd Pers. Sing. in -σαι are occasionally found in verse: e.g. δύνε for δύνε-σαι.

* Ἐπιδίμην is a Strong Aorist Middle of which the Present in use is ἡγοῦμαι, *buy* (§ 292).

3. The verbs τίθημι, ἵημι, δίδωμι.

257 The three important verbs τίθημι, *put*, ἵημι, *send*, *let go*, δίδωμι, *give*, are peculiar in the following respects:—

1. In some forms of the Indicative and Imperative they have the vowel *o/ε*, like verbs in -ω (*cf.* § 252. 1):—

Past Impf. Indic.	1.	ἵεν	ἔ-δίδουν (= ἔ-δίδω-ον)
	2.	ἔ-τίθεις (= ἔ-τίθε-εις)	ἵεις (= ἵε-εις) ἔ-δίδους (= ἔ-δίδω-εις)
	3.	ἔ-τίθει (= ἔ-τίθε-ε)	ἵει (= ἵε-ε) ἔ-δίδου (= ἔ-δίδω-ε)
Imper.	2.	τίθει (= τίθε-ε)	ἵει (= ἵε-ε) δίδου (= δίδω-ε)

ἵεν is made to resemble ἵεις, ἵει: we should have expected ἵουν (for ἵε-ον).

Other exceptional forms with the vowel *o/ε* are not uncommon:
e.g. Pres. Indic. τιθεῖς (= τιθέ-εις).

2. In the Subjunctive (of δίδωμι):—

o contracts with *η* to *ω* (*cf.* § 202. 3): *e.g.* δίδῃς (= δίδω-ης).

3. The Optative is sometimes formed as in verbs in -ω (*cf.* § 252. 3):—

e.g. τιθείμην (= τιθε-οίμην), instead of τιθε-ίμην.

4. The Aorist Indicative Active is generally Strong in the Plural and Dual; Weak in the Singular, with *κ* instead of *σ*:—

e.g. ἔ-θη-κ-α, ἔ-θη-κ-ας, ἔ-θη-κ-ε, ἔ-θε-μεν, ἔ-θε-τε, ἔ-θε-σαν.

5. The Strong Aorist Imperative Active forms the 2nd Pers. Sing. with the inflexion -ς, instead of -θι: θέ-ς, ἵ-ς, δό-ς.

These are properly unaugmented 2nd Sing. Indic., used as Imperat.

6. The Strong Aorist Infinitive Active has a diphthong before the inflexion -vai: θεί-vai, εἰ-vai, δοῦ-vai.

7. The Strong Aorist Middle (except in the Indicative of ἵημι) drops *σ* in the inflexion -σο, and contracts the *ο* with the stem-vowel (*cf.* § 256):—

Indic. S. 2.	ἔ-λου (= ἔ-θε-[σ]ο)	εἰ-σο	ἔ-ζου (= ἔ-δο-[σ]ο).
Imper. S. 2.	θού (= θε-[σ]ο)	οὔ (= ἔ-[σ]ο)	δοῦ (= δό-[σ]ο).

τί-θη-μι (reduplicated with ι), *set, put*.

ACTIVE.

		INDIC.	SUBJ.	OPTAT.	IMPER.	PART. & INF.	
PRESENT.	S. 1	τίθη-μι	τιθῶ	τιθείη-ν	—	PARTICIPLE.	
	2	τίθη-ς	τιθῆς	τιθείη-ς	τιθεί *	τιθεί-ς, τιθείσα, τιθέν	
	3	τίθη-σι(ν)	τιθῇ	τιθείη	τιθέ-τω	Stem, m., n.	
	P. 1	τίθε-μεν	τιθῶμεν	τιθεῖ-μεν	—	τιθέντ-	
	2	τίθε-τε	τιθῆτε	τιθεῖ-τε	τίθε-τε	INFINITIVE.	
	3	τιθέ-ᾱσι(ν)	τιθῶσι(ν)	τιθεῖε-ν	τιθέ-ντων	τιθέ-ναι	
	D. 2	τίθε-τον	τιθῇτον	τιθεῖ-τον	τιθε-τον		
	3	τίθε-των	τιθῇτων	τιθεί-την	τιθέ-των		
	PAST IMPERFECT.	S. 1	ἐ-τίθη-ν				
2		ἐ-τίθεις *					
3		ἐ-τίθει *					
P. 1		ἐ-τίθε-μεν					
2		ἐ-τίθε-τε					
3		ἐ-τίθε-σαν					
D. 2		ἐ-τίθε-τον					
3		ἐ-τιθέ-την					
FUTURE.		θήσ-ω		-οιμι		-ων	-ειν
PL. PERFECT.		τέθηκ-α †	-ω	-οιμι	2. -ε	-ως	-έναι
PLUPERF.		ἐ-τεθήκ-η †					
AORIST.		Weak.	Strong.	Strong.	Strong.	PARTICIPLE	
	S. 1	ἔ-θηκ-α †	θῶ	θείη-ν	—	(Strong).	
	2	ἔ-θηκ-ας	θῆς	θείη-ς	θεί-ς	θεί-ς, θείσα, θέν	
	3	ἔ-θηκ-ε(ν)	θῇ	θείη	θέ-τω	Stem., m., n.	
		Strong.				θέντ-	
	P. 1	ἔ-θε-μεν	θῶμεν	θεῖ-μεν	—	INFINITIVE	
	2	ἔ-θε-τε	θῆτε	θεῖ-τε	θέ-τε	(Strong).	
	3	ἔ-θε-σαν	θῶσι(ν)	θεῖε-ν	θέ-ντων	θεῖ-ναι	
	D. 2	ἔ-θε-τον	θῇτον	θεῖ-τον	θέ-τον		
3	ἔ-θέ-την	θῇτον	θεί-την	θέ-των			

* § 257. 1. [The Past Imperfect Indic. is rarely ἐτίθη-ς, ἐτίθη.]

† Less correctly τέθεικα, ἐτεθείκη. The Perf. and Pluperf. are rare.

‡ § 257. 4. The Plural is rarely weak, except in the 3rd Pers. (often ἔ-θηκ-αν).

PASSIVE AND MIDDLE.

		INDIC.	SUBJ.	OPTAT.	IMPER.	PART. & INF.		
PRESENT.	S. 1	τίθε-μαι	τιθῶμαι	τιθεί-μην	—	PARTICIPLE.		
	2	τίθε-σαι	τιθῇ	τιθεί-ο	τίθε-σο	τιθέ-μενος, η, ον		
	3	τίθε-ται	τιθήται	τιθεί-το	τιθέ-σθω	INFINITIVE.		
	P. 1	τιθέ-μεθα	τιθώμεθα	τιθεί-μεθα	—	τίθε-σθαι		
	2	τίθε-σθε	τιθήσθε	τιθεί-σθε	τίθε-σθε			
	3	τίθε-νται	τιθώνται	τιθεί-ντο	τιθέ-σθων			
	D. 2	τίθε-σθον	τιθήσθον	τιθεί-σθον	τίθε-σθον			
	3	τίθε-σθον	τιθήσθον	τιθεί-σθην	τιθέ-σθων			
	PAST IMPERFECT.	S. 1	ἐ-τιθέ-μην					
		2	ἐ-τίθε-σο					
3		ἐ-τίθε-το						
P. 1		ἐ-τιθέ-μεθα						
2		ἐ-τίθε-σθε						
3		ἐ-τίθε-ντο						
D. 2		ἐ-τίθε-σθον						
3		ἐ-τιθέ-σθην						
FUTURE.		θήσ-ομαι		-οίμην		-όμενος	-εσθαι	
PERFECT.		(κείμει, § 269)						
PLUPERF.		(έκείμην, § 269)						
AOR. MIDD. (STR.)	S. 1	ἐ-θέ-μην	θῶμαι	θεί-μην	—	PARTICIPLE.		
	2	ἐ-θου	θῇ	θεί-ο	θεοῦ	θέ-μενος, η, ον		
	3	ἐ-θε-το	θήται	θεί-το	θέ-σθω	INFINITIVE.		
	P. 1	ἐ-θέ-μεθα	θώμεθα	θεί-μεθα	—	θέ-σθαι		
	2	ἐ-θε-σθε	θήσθε	θεί-σθε	θέ-σθε			
	3	ἐ-θε-ντο	θώνται	θεί-ντο	θέ-σθων			
	D. 2	ἐ-θε-σθον	θήσθον	θεί-σθον	θέ-σθον			
	3	ἐ-θέ-σθην	θήσθον	θεί-σθην	θέ-σθων			
	A. P. (WK.)		ἐ-τέθην §	τεθ-ῶ	-είην	2. -ητι	-είς	-ῆναι
	FUT. OF } A. P. }		τεθήσ-ομαι		-οίμην		-όμενος	-εσθαι

§ For ἐ-τέθην, to avoid the aspirates at the beginning and end of the syllable;
 cf. θέ-ω, ἐ-τέθην, § 280.

ἰ-η-μ (reduplicated with ι, for ἰ-ῆ-μ), *send, let go.*

☞ The ι of the Present is generally long in Attic.

ACTIVE.

		INDIC.	SUBJ.	OPT.	IMPER.	PART. & INF.	
PRESENT.	S. 1	ἰῆ-μ	ἰῶ	ἰείῃ-ν	—	PARTICIPLE.	
	2	ἰῆ-ς	ἰῆς	ἰείῃ-ς	ἰεί *	ἰεί-ς, ἰείσα, ἰέν	
	3	ἰῆ-σι(ν)	ἰῆ	ἰεί	ἰεί-τω	Stem, m., n.	
	P. 1	ἰέ-μεν	ἰῶμεν	ἰεί-μεν	—	ἰέντ-	
	2	ἰέ-τε	ἰῆτε	ἰεί-τε	ἰέ-τε	INFINITIVE.	
	3	ἰᾶσι(ν)	ἰῶσι(ν)	ἰεί-ν	ἰέντων	ἰέναι	
	D. 2	ἰέ-τον	ἰῆτον	ἰεί-τον	ἰέ-τον		
	3	ἰέ-τον	ἰῆτον	ἰεί-την	ἰέντων		
PAST IMPERFECT.	S. 1	ἰείν *					
	2	ἰείς *					
	3	ἰεί *					
	P. 1	ἰέ-μεν					
	2	ἰέ-τε					
	3	ἰέ-σαν					
	D. 2	ἰέ-τον					
	3	ἰέ-την					
FUTURE.		ἰήσ-ω		-οίμι		-ων	-ειν
PERFECT.		εἰκ-α	-ω	-οίμι	2. -ε	-ώς	-έναι
PLUPERF.		εἰκ-ῃ					
AORIST.		Weak.	Strong.	Strong.	Strong.	PARTICIPLE	
	S. 1	ἦκ-α †	ῶ	εἶῃ-ν	—	(Strong).	
	2	ἦκ-ας	ῆς	εἶῃ-ς	ῆ-ς	εἶ-ς, εἶσα, εἶν	
	3	ἦκ-ε(ν)	ῆ	εἶῃ	ῆ-τω	Stem, m., n.	
		Strong.				εἶντ-	
	P. 1	εἶ-μεν	ῶμεν	εἶ-μεν	—	INFINITIVE	
	2	εἶ-τε	ῆτε	εἶ-τε	ῆ-τε	(Strong).	
	3	εἶ-σαν	ῶσι(ν)	εἶ-ν	ῆ-ντων	εἶναι	
	D. 2	εἶ-τον	ῆτον	εἶ-τον	ῆ-τον		
	3	εἶ-την	ῆτον	εἶ-την	ῆ-των		

* § 257. 1. [The Past Imperf. Indic. is rarely ἰῆ-ν.]

† § 257. 4: Plural rarely weak, except in the 3rd Pers. (often ἦκ-αν).

PASSIVE AND MIDDLE (often = *hasten*).

		INDIC.	SUBJ.	OPTAT.	IMP.	PART. & INF.	
PRESENT.	S. 1	ἴε-μαι	ἰῶμαι	ἰεί-μην	—	PARTICIPLE. ἰέ-μενος, η, ον INFINITIVE. ἴε-σθαι	
	2	ἴε-σαι §	ἰῇ	ἰεί-ο	ἴε-σο		
	3	ἴε-ται	ἰῇται	ἰεί-το	ἴε-σθω		
	P. 1	ἴε-μεθα	ἰώμεθα	ἰεί-μεθα	—		
	2	ἴε-σθε	ἰῇσθε	ἰεί-σθε	ἴε-σθε		
	3	ἴε-νται	ἰῶνται	ἰεί-ντο	ἴε-σθων		
	D. 2	ἴε-σθον	ἰῇσθον	ἰεί-σθον	ἴε-σθον		
	3	ἴε-σθον	ἰῇσθον	ἰεί-σθην	ἴε-σθων		
	PAST IMPERFECT.	S. 1	ἰέ-μην				
2		ἴε-σο					
3		ἴε-το					
P. 1		ἰέ-μεθα					
2		ἴε-σθε					
3		ἴε-ντο					
D. 2		ἴε-σθον					
3		ἴε-σθην					
FUTURE.		ἦσ-ομαι		-οίμην		-όμενος	-εσθαι
PERFECT.		εἶ-μαι			2. -σο	-μένος	-σθαι
PLUPERF.		εἶ-μην					
AOR. MIDD. (STR.).	S. 1	εἶ-μην	ῶμαι	εἶ-μην	—		
	2	εἶ-σο	ῇ	εἶ-ο	οὐ		
	3	εἶ-το	ῇται	εἶ-το	εἶ-σθω		
	P. 1	εἶ-μεθα	ῶμεθα	εἶ-μεθα	—		
	2	εἶ-σθε	ῇσθε	εἶ-σθε	εἶ-σθε		
	3	εἶ-ντο	ῶνται	εἶ-ντο	εἶ-σθων		
	D. 2	εἶ-σθον	ῇ-σθον	εἶ-σθον	εἶ-σθον		
	3	εἶ-σθην	ῇ-σθον	εἶ-σθην	εἶ-σθων		
	A. P. (Wk.)		εἶθην	εἶθ-ῶ	-εἶην		
FUT. OF		A. P. }	εἰθής-ομαι	-οίμην		-όμενος	-εσθαι
A. P.							

§ Once contracted to ἴει (ἰφ-ἴει, "thou desirest," Sophocles, *Electra*, 143).

|| Augmented in εἰ (cf. § 239).

δί-δω-μι (reduplicated with ι), give.

ACTIVE.

		INDIC.	SUBJ.	OPTAT.	IMPER.	PART. & INF.	
PRESENT.	S. 1	δίδω-μι	διδῶ	διδοίη-ν	—	PARTICIPLE. διδού-ς, διδούσα, διδόν Stem, m., n. διδόντ-	
	2	δίδω-ς	διδῶς	διδοίη-ς	δίδου *		
	3	δίδω-σι(ν)	διδῶ	διδοίη	δίδο-τω		
	P. 1	δίδο-μεν	διδῶμεν	διδοῖ-μεν	—	INFINITIVE. διδό-ναι	
	2	δίδο-τε	διδῶτε	διδοῖ-τε	δίδο-τε		
	3	δίδο-ᾱσι(ν)	διδῶσι(ν)	διδοῖε-ν	διδό-ντων		
	D. 2	δίδο-τον	διδῶτον	διδοῖ-τον	δίδο-τον		
	3	δίδο-τον	διδῶτον	διδοῖ-την	δίδο-των		
PAST IMPERFECT.	S. 1	ἐ-δίδουν *					
	2	ἐ-δίδους *					
	3	ἐ-δίδου *					
	P. 1	ἐ-δίδο-μεν					
	2	ἐ-δίδο-τε					
	3	ἐ-δίδο-σαν					
	D. 2	ἐ-δίδο-τον					
	3	ἐ-δίδο-την					
FUTURE PERFECT.		δώσ-ω		-οιμι		-ων -ώς	
PLUPERF.		δέδωκ-α	-ω	-οιμι	2. -ε		
		ἐ-δέδωκ-η					
AORIST.	S. 1	Weak. ξ-δωκ-α †	Strong. διῶ	Strong. δοίη-ν	Strong. —	PARTICIPLE Strong. δού-ς, δούσα, δόν Stem, m., n. δόντ-	
	2	ξ-δωκ-ας	διῶς	δοίη-ς	δό-ς		
	3	ξ-δωκ-ε(ν)	διῶ	δοίη	δό-τω		
	P. 1	Strong. ξ-δο-μεν	διῶμεν	δοῖ-μεν	—	INFINITIVE Strong. δοῦ-ναι	
	2	ξ-δο-τε	διῶτε	δοῖ-τε	δό-τε		
	3	ξ-δο-σαν	διῶσι(ν)	δοῖε-ν	δό-ντων		
	D. 2	ξ-δο-τον	διῶτον	δοῖ-τον	δό-τον		
	3	ξ-δό-την	διῶτον	δοῖ-την	δό-των		

* § 257. 1.

† § 257. 4: the Plural is rarely weak (ἐδῶκαμεν, etc.).

PASSIVE AND MIDDLE.

		INDIC.	SUBJ.	OPTAT.	IMPER.	PART. & INF.	
PRESENT.	S. 1	δίδο-μαι	διδῶμαι	διδοί-μην	—	PARTICIPLE. διδύ-μενος, η, ον	
	2	δίδο-σαι	διδῷ	διδοῖ-ο	δίδο-σο		
	3	δίδο-ται	διδῶται	διδοῖ-το	δίδο-σθω		
	P. 1	δίδο-μεθα	διδόμεθα	διδοί-μεθα	—	INFINITIVE. δίδο-σθαι	
	2	δίδο-σθε	διδῶσθε	διδοῖ-σθε	δίδο-σθε		
	3	δίδο-νται	διδῶνται	διδοῖ-ντο	δίδο-σθων		
	D. 2	δίδο-σθον	διδῶσθον	διδοῖ-σθον	δίδο-σθον		
	3	δίδο-σθον	διδῶσθον	διδοῖ-σθην	δίδο-σθων		
FAST IMPERFECT.	S. 1	ἐ-δίδό-μην					
	2	ἐ-δίδο-σο					
	3	ἐ-δίδο-το					
	P. 1	ἐ-δίδό-μεθα					
	2	ἐ-δίδο-σθε					
	3	ἐ-δίδο-ντο					
	D. 2	ἐ-δίδο-σθον					
	3	ἐ-δίδο-σθην					
FUTURE.		δώ-σομαι		-οί-μην		-όμενος	-ισθαι
PERFECT.		δέδο-μαι			2. -σο	-μένος	-σθαι
PLUPERF.		ἐ-δέδο-μην					
AOR. MIDD. (STR.)	S. 1	ἐ-δό-μην	δῶμαι	δοί-μην	—	PARTICIPLE. δό-μενος, η, ον	
	2	ξ-δου	δῷ	δοῖ-ο	δοῦ		
	3	ξ-δο-το	δῶται	δοῖ-το	δό-σθω		
	P. 1	ἐ-δό-μεθα	δόμεθα	δοί-μεθα	—	INFINITIVE. δό-σθαι	
	2	ξ-δο-σθε	δῶσθε	δοῖ-σθε	δό-σθε		
	3	ξ-δο-ντο	δῶνται	δοῖ-ντο	δό-σθων		
	D. 2	ξ-δο-σθον	δῶσθον	δοῖ-σθον	δό-σθον		
	3	ἐ-δό-σθην	δῶσθον	δοῖ-σθην	δό-σθων		
A. P. (Wk.)		ἐ-δόθην	δοθ-ῶ	-εῖην	2. -ητι	-εῖς	-ῆναι
FUT. OF		δοθήσ-ομαι		-οί-μην		-όμενος	-εσθαι
A. P. }							

DEFECTIVE VERBS IN -μ.

1. φημί, say, say yes [Lat. *fā-rī*].

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	INDIC.		SUBJ.	OPT.	IMP.	PART.
	PRES.	PAST.				
S. 1	φημί	ἔ-φη-ν	φῶ	φαίην	—	φάς m.
2	φῆς (φῆ-ς)	ἔ-φη-σθα	φῆς	φαίης	φά-θι (φα-θι)	φᾶσα f.
3	φησί(ν)	ἔ-φη	φῆ	φαίη	φά-τω	φάν n.
P. 1	φα-μέν	ἔ-φα-μεν	φῶμεν	φαῖμεν	—	Stem, m., n.
2	φα-τέ	ἔ-φα-τε	φῆτε	φαῖτε	φά-τε	φάντ-
3	φᾶσί(ν)	ἔ-φα-σαν	φῶσι(ν)	φαῖεν	φά-ντων	INFIN.
D. 2	φα-τόν	ἔ-φα-τον	φῆτον	φαῖ-τον	φά-τον	φά-ναι
3	φα-τόν	ἔ-φά-την	φῆτον	φαῖ-την	φά-των	
FUT. φήσ-ω. WEAK AOR. ἔ-φησ-α.						

OBS. 1.—On -σθα in ἔφησθα (ῆσθα, § 266; ῆεισθα, § 267; οἶσθα, ῆδυσθα, § 273), see § 274.

OBS. 2.—The Past ἔφη is used sometimes as Past Imperf., sometimes as Aor.

OBS. 3.—The Participle φάς is little used, its place being generally supplied by φάσκ-ων, -ουσα, -ον (from φάσκ-ω, properly *allege*, a verb which also supplies other by-forms of φημί).

OBS. 4.—The Pres. Indic., except φῆς, generally loses its accent.

2. ἡμί, say [Lat. *aiō*].

265

This verb is found only in the 1st and 3rd Persons of the Past tense, used parenthetically like the Latin *inquam*, *inquit* :—

ἦ-ν δ' ἐγώ, said I.

ἦ δ' ὅς, said he; ἦ δ' ἡ, said she.

ὅς and ἡ are here old Demonstratives.

3. εἰμί, am [Lat. *sum*, *es-se*].

266

	INDIC.		SUBJ.	OPT.	IMP.	PART.
	PRES.	PAST.				
S. 1	εἰ-μί	ἦ-ν, or ἦ	ὦ	εἴη-ν	—	ὦν m.
2	εἶ	ἦσθα	ἦς	εἴη-ς	ἴσ-θι	οὔσα f.
3	ἔσ-τι(ν)	ἦ-ν	ἦ	εἴη	ἔσ-τω	ὄν n.
P. 1	ἔσ-μέν	ἦ-μεν	ὦμεν	εἴ-μεν	—	Stem, m., n.
2	ἔσ-τέ	ἦ-τε	ἦτε	εἴ-τε	ἔσ-τε	ὄντ-
3	εἰ-σί(ν)	ἦ-σαν	ὦσι(ν)	εἴε-ν	ἔσ-των	INFIN.
D. 2	ἔσ-τόν	ἦ-τον	ἦτον	εἴ-τον	ἔσ-τον	εἶ-ναι
3	ἔσ-τόν	ἦσ-την	ἦτον	εἴ-την	ἔσ-των	
FUTURE.						
S. 1	ἔσ-ομαι			ἔσ-οίμην		PART. ἔσ-όμενος, η, ον
2	ἔσ-η (-ει)			ἔσ-οιο		INFIN.
3	ἔσ-ται			ἔσ-οιτο		ἔσ-εσθαι
P. 1	ἔσ-όμεθα			ἔσ-οίμεθα		
2	ἔσ-εσθε			ἔσ-οισθε		
3	ἔσ-ονται, etc.			ἔσ-οιντο		

OBS.—The Pres. Indic., except εἶ, generally loses its accent. The -τι of the 3rd Sing. is an older form of -σι: cf. Lat. *es-t*.

4. εἶμι, go [Lat. *eō*, *i-re*].

267

	INDIC.		SUBJ.	OPT.	IMP.	PART.
	PRES.	PAST.				
S. 1	εἶ-μι	ἦ-α	ἴ-ω	ἴ-οιμι	—	ἴ-ών m.
2	εἶ	ἦ-εισθα	ἴ-ης	ἴ-οις	ἴ-θι	ἴ-ούσα f.
3	εἶ-σι(ν)	ἦ-ει(ν)	ἴ-η	ἴ-οι	ἴ-τω	ἴ-όν n.
P. 1	ἴ-μεν	ἦ-μεν	ἴ-ωμεν	ἴ-οιμεν	—	Stem, m., n.
2	ἴ-τε	ἦ-τε	ἴ-ητε	ἴ-οιτε	ἴ-τε	ἴ-όντ-
3	ἴ-ασι(ν)	ἦ-σαν	ἴ-ωσι(ν)	ἴ-οιεν	ἴ-όντων	INFIN.
D. 2	ἴ-τον	ἦ-τον	ἴ-ητον	ἴ-οιτον	ἴ-τον	ἴ-έναι
3	ἴ-τον	ἦ-την	ἴ-ητον	ἴ-οίτην	ἴ-των	

OBS. 1.—The Pres. Indic. has Future meaning: cf. Eng. *I go*, often = *I will go*. The Present Indicative meaning is supplied by ἐρχομαι (§ 292).

OBS. 2.—The Past Indic. is in form a Pluperfect. Later forms are:—
S. 1 ᾤειν, 2 ᾤεις; P. 1 ᾤμεν, 2 ᾤετε, 3 ᾤσαν; D. 2 ᾤετον, 3 ᾤετην.

5. κάθημαι, *am seated, sit* (ἤμαι, poetical).

268

	INDIC.		IMPERAT.	PART.
	PRES.	PAST.		
S. 1	κάθη-μαι	ἔ-καθή-μην (καθή-μην)	—	καθή-μενος, η, ον
2	κάθη-σαι	ἔ-κάθη-σο (καθή-σο)	κάθη-σο	INFIN. καθή-σθαι
3	κάθη-ται	ἔ-κάθη-το (καθή-το)	καθή-σθω	
	etc.	etc. etc.	etc.	

OBS.—The rare Subjunctive (καθῶμαι, καθῆ, καθῆται, etc.) and Optative (καθήμην or καθοίμην, καθῆο, καθῆτο; P. 3 καθοίηντο) are generally replaced, like the Future, by forms of καθεύδομαι, *I sit down* (§ 292).

6. κεῖμαι, *lie*.

269

	INDIC.		IMPERAT.	PART.
	PRES.	PAST.		
S. 1	κεῖ-μαι	ἔ-κεῖ-μην	—	κεῖ-μενος, η, ον
2	κεῖ-σαι	ἔ-κεῖ-σο	κεῖ-σο	INFIN. κεῖ-σθαι
3	κεῖ-ται	ἔ-κεῖ-το	κεῖ-σθω	
	etc.	etc.	etc.	
FUT. κείσομαι, etc.				

OBS. 1.—Κεῖμαι replaces the Perfect Passive of τίθημι (§ 259): *e.g.* οἱ νόμοι κείνται, *the laws are laid down* (τιθέναι νόμους, *to lay down laws*).

OBS. 2.—The Subjunctive (*e.g.* κέηται) and Optative (*e.g.* κείητο) are rare.

7. χρῆ (sc. ἔστι), *there is need* [*cf.* Lat. *opus est*].

270

χρῆ is properly an indeclinable Noun (= *need*); tenses are formed chiefly by combining it with parts of εἶμι, *am* (§ 266):—

Past Indic. χρῆν (= χρῆ ἦν), or ἐχρῆν (with syllabic augment by analogy).

Pres. Subj. χρῆ (= χρῆ ῆ); Optat. χρεῖη (= χρῆ εἶη); Part. Neut. χρεών (= χρῆ ὄν); Infin. χρῆναι (= χρῆ εἶναι).

Fut. Indic. χρῆσται (= χρῆ ἔσται), or by analogy χρῆσει.

271 A few verbs in -ω form a **Strong Aorist Active without the vowel o/ε**, like verbs in -μι (§ 252. 1):—

ἐ-βη-ν (βα-ί-ν-ω, § 288. ii.)	ἐ-φθη-ν (φθά-ν-ω, anticipate, § 288. i.)
ἀπ-έ-δρα-ν (ἀπο-δι-δρά-σκ-ω, run away, § 289. ii.)	ἐ-ἄλω-ν (ἀλ-ίσκ-ομαι, am captured, am detected, § 289. i.)
ἐ-γνώ-ν (γν-γνώ-σκ-ω, get to know, § 289. ii.)	ἐ-βίω-ν (ζῆ-ω, ζῶ, live, § 292)
ἐ-φῦ-ν (φύ-ομαι, grow, § 280)	ἐ-δῦ-ν (δύ-ομαι, sink, § 280)

A few others (poetical) will be given among Principal Parts.

272 These Aorists are conjugated as follows:—

	INLC.	SUBJ.	OPTAT.	IMPER.	PART.	INFIN.
S. 1	ἐ-βη-ν	βῶ	βαίη-ν	—	βά-ς m.	βῆ-ναι
2	ἐ-βη-ς	βῆς	βαίη-ς	βῆ-θι	βᾶσα f.	
3	ἐ-βη	βῆ	βαίη	βῆ-τω	βάν n.	
P. 1	ἐ-βη-μεν	βῶμεν	βαῖ-μεν	—	st. βάντ-	
2	ἐ-βη-τε	βῆτε	βαῖ-τε	βῆ-τε		
3	ἐ-βη-σαν	βῶσι(ν)	βαῖ-ν	βά-ντων		
D. 2	ἐ-βη-τον	βῆτον	βαῖ-τον	βῆ-τον		
3	ἐ-βή-την	βῆτην	βαῖ-την	βή-των		
S. 1	ἐ-δρά-ν- a through- out, after ρ	-δρῶ	-δραίη-ν		-δρά-ς m.	-δρά-ναι
2	ἐ-δρά-ς	-δρᾶς	-δραίη-ς		-δράσα f.	
3	ἐ-δρά etc.	-δρᾶ etc.	-δραίη etc.		-δράν n. st. -δράντ-	
		a + η or η = a or a, after ρ, cf. § 252.2				
S. 1	ἐ-γνώ-ν	γνῶ	γνοίη-ν	—	γνού-ς m.	γνῶ-ναι
2	ἐ-γνώ-ς	γνῶς	γνοίη-ς	γνῶ-θι	γνούσα f.	
3	ἐ-γνώ etc.	γνῶ etc.	γνοίη etc.	γνῶ-τω etc.	γνόν n. st. γνόντ-	
		cf. δῶ, δῶς, δῶ, § 262.				
S. 1	ἐ-φῦ-ν	φύ-ω		—	φύ-ς m.	φύ-ναι
2	ἐ-φύ-ς	φύ-ης		φύ-θι	φύσα f.	
3	ἐ-φύ etc.	φύ-η etc.		φύ-τω etc.	φύν n. st. φύντ-	
		cf. δεινύ-ω, -ης, -η, § 250.				

DEFECTIVE VERBS IN -ω.

273 In the following verbs the Perfect has the meaning of a Present, the Pluperfect has the meaning of a Past Imperfect: *cf.* Lat. *nōvī*, 'I know'; *nōveram*, 'I knew,' etc.

1. οἶδα (Strong), *know* [Lat. *vīd-ī*, Engl. *wot*].

	INDIC.		SUBJ.	OPTAT.	IMP.	PART.
	PERF.	PLUPF.				
	st. οἶδ-, ἰδ-	st. εἶδ-	st. εἶδε-	st. εἶδε-	st. ἰδ-	
S. 1	οἶδ-α	ἤδ-η *	εἶδῶ	εἰδείη-ν	—	εἰδώς m.
2	οἶσθα *	ἤδ-ησθα *	εἶδῃς	εἰδείης-ς	ἴσ-θι	εἰδνία f.
3	οἶδ-ε(ν)	ἤδ-ει(ν)	εἶδῃ	εἰδείη	ἴσ-τω	εἰδός n.
P. 1	ἴσ-μεν	ἤσ-μεν	εἰδῶμεν	εἰδεί-μεν	—	stem m., n.
2	ἴσ-τε	ἤσ-τε	εἰδῆτε	εἰδεί-τε	ἴσ-τε	εἰδόν-
3	ἴσασι(ν)	ἤδ-εσαν	εἰδῶσι(ν)	εἰδεί-ν	ἴσ-των	INFIN.
		or ἤ-σαν				εἰδέναι
D. 2	ἴσ-τον	ἤσ-τον	εἰδῆτον	εἰδεί-τον	ἴσ-τον	
3	ἴσ-τον	ἤσ-την	εἰδῆτον	εἰδεί-την	ἴσ-των	
FUT. εἴσ-ομαι, etc.						

2. δέδοικα (Weak), δέδια (Strong), *fear*.

	INDIC.		IMP.	PART.	INF.
	PERF.	PLUPF.			
S. 1	δέδοικ-α,	δέδι-α	—	δεδοικ-ώς,	δεδοικ-
2	δέδοικ-ας	δέδοικ-ης	δέδι-θι	-νία, -ός	έναι
3	δέδοικ-ε(ν),	δέδι-ε(ν)	δέδι-τω	st. δεδοικόν-	
P. 1	δεδοίκ-αμεν,	δέδι-μεν	—	δέδι-ώς,	δέδι-
2	δεδοίκ-ατε,	δέδι-τε	δέδι-τε	-νία, -ός	έναι
3	δεδοίκ-ασι(ν),	δέδι-ασι(ν)	—	st. δεδιόν-	
AOR. ἔδεισα, etc.					

3. *ζοικα* (Strong), *am like*.

	INDIC.		SUBJ.	OPTAT.	PART.	INFIN.
	PERF.	PLUPF.				
S. 1	ζοικ-α	έωκ-η	ζοίκ-ω	ζοίκ-οιμι	είκ-ώς,	είκ-έναι
2	ζοικ-ας	έωκ-ης	ζοίκ-ης	ζοίκ-οις	-νία, -ός	
3	ζοικ-ε(ν)	έωκ-ει(ν)	etc.	etc.	st. εικότ-	
P. 1	έοιγ-μεν	έωκ-εμεν	[or είκώς	[or είκώς		
2	έοίκ-ατε	έωκ-ετε	ώ, ᾗς, etc.	είην, είς,		
3	είξ-ασι(ν)	έωκ-εσαν	§ 188]	etc., § 188]		
D. 2	έοίκ-ατον	έωκ-ετον				
3	έοίκ-ατον	έωκ-έτην				
FUT. είξ-ω, etc.						

Obs.—The 3rd Sing. *ζοικε(ν)* often means *it is reasonable*; Neuter Participle *εικός*, *reasonable*. Note the *σ* in the 3rd Plur. *είξασι(ν)*.

4. *είμαρται*, *it is fated*.

This verb occurs in Attic only in the Passive 3rd Pers. Sing.: Perf. *είμαρ-ται*, *it is fated*, Plupf. *είμαρ-το*, *it was fated*, Part. *είμαρ-μένος*; *ή είμαρ-μένη* (sc. *μοίρα*), *fate*, τὸ *είμαρμένον*, *that which is fated*.

5. *πέπρωται*, *it is fated*.

This verb occurs in Attic only in the Passive 3rd Pers. Sing.: Perf. *πέπρω-ται*, *it is fated*, Part. *πέπρω-μένος*; *ή πέπρωμένη* (sc. *μοίρα*), *fate*, τὸ *πέπρωμένον*, *that which is fated*.

Notes on the above forms.

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1. *Οἶσθα* = *οἶδ-θα*, with an old inflexion of the 2nd Sing. -*θα*; the *σ* which crept in here and in *ἦσ-θα* (§ 266, st. *έσ-*) came to be regarded as part of the inflexion and was thus transferred to other verbs (e.g. *ξ-φη-σθα*, § 264); in *ῥδ-ησθα* (§ 273. 1) and *ῥ-εισθα* (§ 267) it is combined with the vowel of the Pluperfect (*η* or *ει*).

2. Later or less correct forms of the Pluperf. *ῥδῃ* (§ 273. 1) are:—

S. 1 *ῥδεν*, 2 *ῥδειςθα* (*ῥδεις*, *ῥδης*), 3 *ῥδῃ*; P. 1 *ῥδουμεν*, 2 *ῥδείτε*;

D. 2 *ῥδειτον*, 3 *ῥδέιτην*.

PECULIARITIES IN THE MEANING OF VOICES AND TENSES.

275 **Middle and Passive forms** often assume Active meaning :
e.g.—

πείθω, *persuade* (Accus.), πείθομαι, *am persuaded, obey* (Dat.).
φοβῶ, *frighten* (Accus.), φοβούμαι, *am frightened, fear* (Accus.).

Verbs which have no Active forms in use, but only Middle or Passive forms with Active meaning, are called Deponent Verbs, as in Latin : e.g.—

βούλομαι, *will*, βουλήσομαι, βεβούλημαι, ἐβουλήθην.
δέχομαι, *receive*, δέξομαι, δέδεγμαι, ἐδέξαμην.

Some verbs which have Middle forms with Active meaning have also Passive forms with Passive meaning : e.g. αἰτώμαι, *accuse* ; βιάζομαι, *compel* (or *am compelled*) :—

Active meaning.		Passive meaning.	
αἰτώμαι,	αἰτιάσομαι,	ἡγίμαι,	ἡγιάθην :
ἡγιάσάμην			
βιάζομαι,	βιάσομαι,	βεβίασμαι,	βιάζομαι, βεβίασμαι, ἐβιάσθην
ἐβιασάμην			

276 In very many verbs the Future alone has Middle or Passive form with Active meaning, especially in verbs which denote the exercise of the bodily or mental faculties : e.g.—

(a) EXERCISE OF THE BODILY FACULTIES.

ᾄδω, <i>sing</i> , ᾄσομαι	ἀπαντῶ, <i>meet</i> , ἀπαντήσομαι
βοῶ, <i>shout</i> , βοήσομαι	ἀπο-διδράσκω, <i>run away</i> , -δράσομαι
γελῶ, <i>laugh</i> , γελάσομαι	βαδίζω, <i>walk</i> , βαδιοῦμαι
οἰμῶζω, <i>lament</i> , οἰμώξομαι	βαίνω, <i>go</i> , βήσομαι

[With others denoting exercise of the voice, or its restraint, e.g. σιγῶ, σιωπῶ, *am silent*, σιγήσομαι, σιωπήσομαι]

ἀκούω, *hear*, ἀκούσομαι
θιγγάνω, *touch*, θίξομαι

δάκνω, *bite*, δήξομαι
ἐσθίω, *eat*, ἔδομαι } really old
πίνω, *drink*, πίομαι } Subjunctives
τρώγω, *gnaw*, τρώξομαι
χάσκω, *gape*, χανούμαι

διώκω, *pursue*, διώξομαι
θέω, *run*, θέυσομαι
νέω, *swim*, νεύσομαι
πηδῶ, *leap*, πηδήσομαι
πίπτω, *fall*, πεσοῦμαι
πλέω, *sail*, πλεύσομαι
ῥέω, *flow*, ῥνήσομαι
τίκτω, *bring forth*, τέξομαι
τρέχω, *run*, δραμοῦμαι
φεύγω, *flee*, φεύξομαι (-οῦμαι)

[With others denoting movement]

(b) EXERCISE OF THE MENTAL FACULTIES.

ἀμαρτάνω, <i>err</i> , ἀμαρτήσομαι	ἀπολαύω, <i>enjoy</i> , ἀπολαύσομαι
γινώσκω, <i>get to know</i> , γινώσομαι	ἐπαινῶ, <i>praise</i> , ἐπαινέσομαι
μαθάνω, <i>learn</i> , μαθήσομαι	θαυμάζω, <i>admire</i> , θαυμάσομαι
σπουδάζω, <i>am busy</i> , σπουδάσομαι	σκώπτω, <i>jest</i> , σκώψομαι or -ω
	ὕβριζω, <i>insult</i> , ὑβριούμαι or -ω

(c) MISCELLANEOUS MEANINGS.

ἀπο-θνήσκω, <i>die</i> , -θανοῦμαι	ἀρπάζω, <i>seize</i> , ἀρπάσομαι
στ. βιω-, <i>live</i> , βιώσομαι	λαγχάνω, <i>obtain</i> , λήξομαι
γηράσκω, <i>grow old</i> , γηράσομαι	λαμβάνω, <i>take</i> , λήψομαι
εἰμί, <i>am</i> , ἔσομαι	τυγχάνω, <i>obtain</i> , τεύξομαι
πάσχω, <i>suffer</i> , πείσομαι	

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The **Perfect Active** often has (i.) Intransitive or Passive meaning; (ii.) Present meaning (*cf.* note at foot of p. 47): it may thus correspond in meaning to a Present Middle or Passive: *e.g.*—

δύω, *dip, sink* (trans.), δόμοι, *dip, sink, get into* (intrans.), δέδυκα, *have got into* (intrans.).

ἵστημι, *place*, ἵσταμαι, *place myself*, ἔστηκα, *stand*.

πῆγνυμι, *fix*, πῆγνυμαι, *am fixed*, πέπηγα, *am fixed*.

ῥήγνυμι, *break*, ῥήγνυμαι, *burst forth*, ἔρρωγα, *have burst forth*.

σῆπω, *rot* (tr.), σήπομαι, *rot* (intr.), σέσηπα, *am rotten*.

σβέννυμι, *quench* (tr.), σβέννυμαι, *am quenched* (intr.), ἔσβηκα, *am quenched*.

φύω, *grow* (tr.), φύομαι, *grow* (intr.), πέφυκα, *am by nature*.

ἀλίσκομαι, *am captured*, ἐδλωκα, *have been captured*.

γίγνομαι, *become*, γέγονα, *have become*.

έρχομαι, *go, come*, ἐλήλυθα, *am come*.

μαίνομαι, *am mad*, μέμνηα, *am mad*.

278

When a verb has two Active Perfects or Aorists, one Weak and the other Strong, the Weak forms are generally transitive, the Strong intransitive: *e.g.*—

δλλύμι, *destroy*, δλώλεκα, *have destroyed*, δλωλα, *am undone*.

πείθω, *persuade*, πέπεικα, *have persuaded*, πέποιθα, *trust*.

φαίνω, *show*, πέφαγκα, *have shown*, πέφηνα, *have appeared*.

ἵστημι, *place*, ἔστησα, *placed*, ἔστην, *stepped, stood*.

φύω, *grow* (tr.), ἐφύσα, *grew* (tr.), ἐφύν, *grew* (intr., § 272).

[The above rule does not apply to the Aorists of πείθω, which are both transitive, or the Perfects of ἵστημι, which are both intransitive.]

PRINCIPAL PARTS OF VERBS.

279 The Principal Parts of a Greek Verb are :—

1. The Present Indicative Active.
2. The Future Indicative Active or Middle.
3. The Aorist Indicative Active or Middle (Weak or Strong).
4. The Perfect Indicative Active (Weak or Strong).
5. The Perfect Indicative Passive and Middle.
6. The Aorist Indicative Passive (Weak or Strong).

The following classified list of Principal Parts (§§ 280-292) contains verbs having some peculiarity in their tenses for which no general rule can be given ; all verbs of importance which form a Strong Aorist (Active, Middle, or Passive) are included. The typical regular verbs are inserted in black type.

An alphabetical list (for reference and revision) is given in Appendix V. ; it contains all the verbs of the classified list, together with a number of others—some irregular but of less common occurrence, others illustrating the rules and exceptions of §§ 184-278.

In the classified list attention is called to peculiarities by means of references placed after the headings of the sections, and notes at the foot of the page. The less important or poetical tenses are printed in small type.

A hyphen before a verb indicates that it is found only (or chiefly) in compounds.

Note the following abbreviations :—

M. = Middle ; P. = Passive ; A. P. = Aorist Passive.

Str. = Strong ; Wk. = Weak.

tr. = transitive ; intr. = intransitive.

280 Vowel stems uncontracted (§§ 230, 245, 272, 276).

λύω <i>loose</i>	λύσω	ἐλύσα	ἔλυκα	ἔλυμαι	ἐλύθην
ἀκούω <i>hear</i>	ἀκούσομαι	ἤκουσα	ἀκήκοα	ἤκουσμαι	ἤκούσθην
ἀνύω, ἀνύτω <i>accomplish</i>	ἀνύσω	ἤνυσσα	ἤνυκα	ἤνυσμαι	ἤνυσθην
δύω <i>dip, sink (tr.)</i>	δύσω	ἔδυσα (tr.)	δέδυκα	δέδυμαι	ἐδίθην
θύω <i>sacrifice</i>	θύσω	ἔδυν (intr.)	ἔδυν (intr.)	τέθυκα	τέθυμαι
καταλέω <i>stone to death</i>	καταλέυσω	ἐτέθυσα	τέθυκα	τέθυμαι	ἐτίθην ¹
κελεύω <i>bid</i>	κελεύσω	ἐτέθυσα	—	—	κατελεύσθην
κλείω <i>close</i>	κλείσω	ἐκέλευσα	κεκέλευκα	κεκέλευσμαι	ἐκελεύσθην
κλήω <i>strike</i>	κλήσω	ἐκλείσα	ἐκλείκα	ἐκλείμαι	ἐκλείσθην
κρούω <i>strike</i>	κρούσω	ἐκλήσα	ἐκλήκα	ἐκλήμαι	ἐκλήσθην
πρίω <i>saw</i>	πρίσω	ἐκρουσα	ἐκρουκα	ἐκρουμαι	ἐκρούσθην
σειώ <i>shake</i>	σειώσω	ἐπρίσα	πέπρικα	πέπρισμαι	ἐπρίσθην
φύω <i>grow (tr.)</i>	φύσω	ἐσεισα	σέσεικα	σέσεισμαι	ἐσεισθην
		ἐφύσω (tr.)	πέφυκα	—	—
		ἐφῦν (intr. <i>am by nature</i>)	1. grew <i>am by nature</i>		
καίω (κᾰώ) ² <i>burn</i>	καύσω	ἔκαυσα	κέκαυκα	κέκαιμαι	ἐκαίθην
κλαίω (κλᾰώ) ² <i>weep</i>	κλαύσομαι	ἔκαε ³ ἐκλαυσα	—	κέκλαυμαι	—
				1. <i>am mourning</i> 2. <i>am bathed in tears</i>	

¹ For ἐ-θύθ-ην, to avoid aspiration at beginning and end of syllable.² The stems *καί-*, *burn*, *κλαί-*, *weep*, are derived from the stems *καυ-*, *κλαυ-* (seen in the Future, Aorist, etc.) by adding *η* and changing the *υ* to the digamma (*καϝ-η*, *κλαϝ-η*): the *η* produces a change in the stem-vowel (cf. § 228), and the *ϝ* falls out: *καίϝ-*, *κλαίϝ-*, become *καί-*, *κλαί-*. *κᾰ-ω*, *κλᾰ-ω* are Old Attic forms, never contracted.³ Old Attic Aorist, formed without *σ*.

281 Vowel stems contracted (§§ 230-235, 276).

(a) Stems in α.						
τιμῶ <i>honour</i>	τιμήσω	ἐτίμησα	τετίμηκα	τετίμημαι	ἐτιμήθην	
ἀκροῶμαι <i>listen</i>	ἀκροάσομαι	ἤκροασάμην	—	ἤκροᾶμαι	—	
γελῶ <i>laugh</i> ¹	γελάσομαι	ἐγέλασα	—	γεγέλασμαι	ἐγελάσθην	
κλῶ <i>break</i>	κλάσω	ἐκλασα	—	κέκλασμαι	ἐκλάσθην	
κτῶμαι <i>acquire</i>	κτήσομαι	ἐκτησάμην	—	κέκτημαι ² ἐκτημαι	ἐκτήθην <i>was ac- quired</i>	
σπῶ <i>drag</i>	σπάσω	ἔσπασα	ἔσπακα	ἔσπασμαι	ἔσπασθην	
{ χρῶ (§ 232) <i>give oracle</i>	χρήσω	ἔχρησα	—	κέχρησται (S. 3)	ἐχρήσθη (S. 3)	
{ χρῶμαι <i>use</i> (§ 232)	χρήσομαι	ἐχρησάμην	—	κέχρημαι <i>need</i>	ἐχρήσθην <i>was used</i>	
(b) Stems in ε.						
ποιῶ <i>do, make</i>	ποιήσω	ἐποίησα	πεποίηκα	πεποίημαι	ἐποιήθην	
αἰδοῦμαι <i>respect</i>	αἰδέσομαι	—	—	ἠδέσμαι	ἠδέσθην	
αἰνῶ ³ <i>praise</i>	αἰνέσω	ἤνεσα	ἤνεκα	ἤνημαι	ἤνέθην	
ἀρκῶ <i>suffice</i>	ἀρκέσω	ἤρκεσα	—	—	—	

¹ Passive *am laughed at*.

² Subj. κекτῶμαι, κекτῆ, κекτῆται, etc., Optat. κекτῆμην, κекτῆο, κекτῆτο, etc. (instead of the ordinary periphrasis κекτημένος ὦ, εἶην; cf. § 187 *). There is a Fut. Perf. Indic. κекτήσομαι = *I shall possess*.

³ Compounds ἐπ-αινῶ, *praise* (Fut. ἐπαινέσομαι, § 276); παρ-αινῶ, *exhort* (Fut. παραινέσω).

δῶ (§ 234) <i>bind</i>	δήσω	ἔδησα	δέδεκα	δέδεμαι	ἔδεθην
τρέω <i>tremble</i>	τρέσω	ἔτρεσα	—	—	—
καλῶ <i>call</i>	καλῶ	ἐκάλεσα	κέκληκα ¹	κέκλημαι ¹	ἐκλήθην ¹
τελῶ <i>complete</i>	τελῶ	ἐτέλεσα	τετέλεκα	τετέλεσμαι	ἐτελείσθην
νέω ² (§ 233) <i>swim</i>	νεύσομαι	ἔνευσα	νένευκα	—	—
πλέω ² (§ 233) <i>sail</i>	πλεύσομαι	ἔπλευσα	πέπλευκα	πέπλευσμαι	—
πνέω ² (§ 233) <i>breathe</i>	πνεύσομαι	ἔπνευσα	πέπνευκα	—	—
χέω (§ 233) <i>pour</i>	χέω ³	ἔχεα ³ S. 8. ἔχεε	κέχυκα ⁴	κέχυμαι ⁴	ἐχίθην ⁴
(c) Stems in ο.					
δηλῶ <i>make clear</i>	δηλώσω	ἐδήλωσα	δεδήλωκα	δεδήλωμαι	ἐδηλώθην
χῶ <i>heap up</i>	χώσω	ἔχωσα	κέχωκα	κέχωσμαι	ἐχώσθην

¹ From the stem κλη-.² The stems νε-, πλε-, πνε- are derived from the stems νευ-, πλευ-, πνευ- (seen in the Future, Aorist, and Perfect) by changing the υ to the digamma, which then falls out: νεφ-, πλεφ-, πνεφ- become νε-, πλε-, πνε-.³ Formed without σ. (χέω is really a Subjunctive used as a Future.)⁴ The stem χυ- is a shorter form of χευ- (seen in τὸ χεῦμα, stream): the Present stem χε- comes from χευ- (χεφ-), just as νε-, πλε-, πνε- from νευ-, πλευ-, πνευ-; see note 2 above.

282 Mute Stems (§§ 239-245, 276).

1. Not extended in the Present and Past Imperfect.

(a) Guttural.	πλέκω ¹ weave	πλέξω	ἔπλεξα	πέπλεχα (Str.)	πέπλεγμαι	ἐπλέχθην ἐπλάκην
ἄγω lead	ἄξω	ἡγαγον ²	ἡχα	ἡγμαι	ἡχθην	
{ ἄρχω rule	ἄρξω	ἡρξα	—	ἡργμαι	ἡρχθην	
{ ἄρχομαι begin	ἄρξομαι	ἡρξάμην	—	ἡργμαι	—	
ἐλέγχω examine, prove	ἐλέγξω	ἡλεγξα	—	ἐλήλεγμαι (S. 2 -γξαι, S. 3 -γκται)	ἡλ-γχθην	
ἔλω drag	ἔλξω	εἵλκυσα ³	εἵλκυκα ³	εἵλκυμαι ³	εἵλκύσθην ³	
ἦκω ⁴ am come	ἦξω	—	—	—	—	
{ -λέγω ^{1,5} pick up	-λέξω	-ἔλεξα	-εἵλοχα	-εἵλεγμαι	-ἐλέγην	
διαλέγομαι converse	διαλέξομαι	—	—	διείλεγμαι	διελέχθην	
{ -οἶγω -οἶγνυμι open	-οἶξω	-ἔωξα	—	-ἔωγμαι	-ἐώχθην	
τήγω ¹ melt (tr.)	τήξω	ἔτηξα	τέτηκα (intr.)	—	ἐτάκην	
φεύγω ¹ flee	φεύξομαι -οῦμαι, § 238	ἔφυγον	πέφευγα	—	—	

¹ The verb-stem has parallel forms with varying vowels (cf. § 214, note): πλεκ-, πλακ-; λεγ-, λογ-; τηκ-, τακ-; φευγ-, φυγ-.

² Formed by reduplicating (cf. § 245, Attic Reduplication) and augmenting.

³ From the stem ἐλκυ-; the Pres. and Fut. are from the stem ἐλκ-.

⁴ The Present has Perfect meaning: the Past ἔκων = (i.) *was come*, (ii.) *came*.

⁵ Compounded with ἀπο-, ἐκ-, κατα-, συλ-. = Lat. *legō, col-ligō, intel-legō*, etc. Contrast λέγω, *say*, § 292. The meaning *read* occurs in Attic only in the Compounds ἀνα-λέγομαι, ἐπι-λέγομαι.

(b) Labial.

λείπω <i>leave</i>	λείψω	ἔλιπον	ἔλοιπα	ἔλειμμαι	ἐλείφθην
γράφω <i>write</i>	γράψω	ἔγραψα	γέγραφα	γέγραμμαι	ἐγράψην
πέμπω <i>send</i>	πέμψω	ἔπεμψα	πέπομφα	πέπεμμαι (μ-μ for μπ-μ)	ἐπέμφθην
σῆψω ¹ <i>rot (tr.)</i>	σαπήσομαι (Fut. of A. P.)	—	σέσηπα <i>am rotten</i>	—	ἔσάπην
στρέφω ¹ <i>turn aside</i>	στρέψω	ἔστρεψα	ἔστροφα	ἔστραμμαι	ἔστράφην
τρέπω ¹ <i>turn</i>	τρέψω	ἔτρεψα ἔτραπον ἔτραπόμην	τέτροφα	τέτραμμαι	ἐτράπην ἐτρέφθην
τρέφω ¹ <i>nourish</i>	θρέψω ²	ἔθρεψα ²	τέτροφα	τέθραμμαι ²	ἐτράφην
τρίβω ¹ <i>rub</i>	τρίψω	ἔτριψα	τέτριφα	τέτριμμαι	ἐτρίβην

(c) Dental.

πείθω ¹ <i>urge, persuade</i> ³	πείσω	ἔπεισα ἔπιθον ἐπιθόμην	πέπεικα (tr.) πέποιθα (intr. trust)	πέπεισμαι	ἐπέισθην
ᾄδω <i>sing</i>	ᾄσομαι	ᾄσα	—	ᾄσμαι	ᾄσθην
ἡδομαι <i>am glad</i>	ἡσθήσομαι (Fut. of A. P.)	—	—	—	ἡσθην
σπένδω <i>pour out</i> ⁴	σπείσω ⁵	ἔσπεισα ⁵	—	ἔσπεισμαι ⁵	—

¹ The verb-stem has parallel forms with varying vowels (*cf.* § 214, note): λειπ-, λιπ-, λοιπ-; πεμπ-, πομπ-; σηπ-, σαπ-; στρεφ-, στροφ-, στραφ-; τρεπ-, τροπ-, τραπ-; τρίβ-, τρίβ- (Perf. Act., Aor. Pass.); πειθ-, πιθ-, ποιθ-.

² For τρέφ-σω, ἔ-τρεφ-σα, τέ-τραφ-μαι; the aspiration lost at the end of the stem owing to the addition of σ or μ is restored at the beginning: *cf.* stem τριχ-, Nom. θρίξ, § 49. 9.

³ Passive and Middle *am persuaded, persuade myself, obey.*

⁴ Middle *make a treaty, literally pour libations one with another.*

⁵ σπεισ- for σπενθ-σ-, *cf.* χαρίεις for χαριεντ-ς (§ 106), λυθείς for λυθεντ-ς (§ 108. 3).

Mute stems (*continued*: §§ 235-245, 276).

283 2. Extended in the Present and Past Imperfect by the addition of τ. (§ 217. i.)

βλάπτω <i>harm</i>	βλάψω	ἔβλαψα	βέβλαφα	βέβλαμμαι	ἐβλάβην
θάπτω ¹ <i>bury</i>	θάψω	ἔθαψα	—	τέθαμμαι	ἐτάφην
κλέπτω ² <i>steal</i>	κλέψω	ἔκλεψα	κέκλοφα	κέκλεμμαι	ἐκλάπην
κόπτω <i>cut, chop</i>	κόψω	ἔκοψα	κέκοφα	κέκομμαι	ἐκόπην
ῥίπτω ² ῥιπῶ (= -έω) <i>hurl</i>	ῥίψω	ἔρριψα	ἔρριφα	ἔρριμμαι	ἔρριφθην ἔρριφην
σκάπτω <i>dig</i>	σκάψω	ἔσκαψα	ἔσκαφα	ἔσκαμμαι	ἐσκάφην

284 3. Extended in the Present and Past Imperfect by the addition of the sound γ. (§ 217. ii.)

(a) Guttural.

ἀλλάσσω } ἀλλάττω } <i>change</i>	ἀλλάξω	ἤλλαξα	ἤλλαχα	ἤλλαγμαι	ἤλλάγην ἤλλάχθην
ἐλίσσω } ἐλίττω } <i>roll</i>	ἐλίξω	εἵλιξα	—	εἵλιγμαι	εἰλίχθην
ὀρύσσω } ὀρύττω } <i>dig</i>	ὀρύξω	ὠρύξα	ὀρώρυχα	ὀρώργμαι	ὠρύχθην
ἐκ-, κατα- πλήσσω } ² πλήττω } <i>astound</i>	-πλήξω	-ἐπληξα	—	-πέπληγμαι	-επλάγην
πράσσω } πράττω } <i>do, fare</i>	πράξω	ἔπραξα	πέπρᾱχα <i>I have done</i> πέπρᾱγα <i>I have fared</i>	πέπραγμαι	ἐπράχθην

¹ Stem τᾱφ-, seen in the Aor. Pass. ἐ-τάφ-ην and ὁ τάφ-ος, *tomb*; when aspiration is lost at the end of the stem owing to the addition of τ, σ, or μ, it is restored at the beginning (θαπτ- for τᾱφ-τ-; θαψ- for τᾱφ-σ-; θαμ- for τᾱφ- before μ): cf. τρέφω, θρέψω, etc., § 282, b.

² The verb-stem has parallel forms (§ 214, note): κλεπ-, κλοπ-, κλᾶπ-; ριφ-, ριφ- (seen in Str. Aor. Pass.); πληγ-, πλᾶγ-.

κλάζω ¹ <i>cry aloud</i>	κλάγξω	ἐκλαγξα	κέκλαγα	—	—
κράζω <i>screeam</i>	κεκράξομαι (Fut. Perf.)	ἐκραγον	κέκρᾱγα <i>I screeam</i> (Imperat. κέκραχθι)	—	—
οἰμῶζω <i>cry alas</i>	οἰμῶξομαι	ᾠμῶξα	—	—	—
στενάζω <i>groan</i>	στενάξω	ἐστέναξα	—	—	—
σφάζω } σφάττω } <i>slaughter</i>	σφάζω	ἐσφαξα	—	ἐσφαγμαι	ἐσφάγην

(b) Dental.²

ἄρμόζω } ἄρμόττω } <i>fit</i>	ἄρμόσω	ἤρμοσα	ἤρμοκα	ἤρμωσαι	ἤρμόσθην
βιβάζω <i>bring</i>	βιβῶ	ἐβίβασα	—	—	—
ἐθίζω <i>accustom</i>	ἐθιῶ	ἐθισα	εἴθικα εἴωθα <i>am wont</i> (intr.)	εἴθισμαι	εἴθισθην
πλάσσω } πλάττω } <i>mould</i>	πλάσω	ἐπλασα	—	πέπλασμαι	ἐπλάσθην
σώζω ³ <i>save</i>	σώσω	ἔσωσα	σέσωκα	σέσωμαι σέσωμαι	ἔσώθην

¹ From the stem κλαγγ-.² Stems of more than one syllable in -σ-, forming a Contracted Future according to the rule given in § 236 and having no further peculiarity, are not included in this list.³ The forms of this verb come from two stems: (i.) σφδ-, a dental stem with *iota subscript*; (ii.) σω-, a vowel stem without *iota subscript*.

Liquid stems.

285 1. Not extended in the Present and Past Imperfect.

δέρω ¹ <i>flay</i>	δερῶ	ἔδειρα	δέδαρκα	δέδαρμαι	ἐδάρην
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2. Extended in the Present and Past Imperfect by the sound *y*. (§ 228.)

(a) Stems in λ.

ἄγγελλω <i>announce</i>	ἄγγελῶ	ἤγγειλα	ἤγγελκα	ἤγγελμαι	ἤγγέλθην
στέλλω ¹ <i>equip, despatch</i>	στελῶ	ἔστειλα	ἔσταλκα	ἔσταλμαι	ἐστάλην
ἐν-οἱ ἐπι- τέλλω ¹ <i>enjoin</i>	-τελῶ	-έτειλα	-τέταλκα	-τίταλμαι	—
ἄλλομαι ² <i>leap</i>	ἀλοῦμαι	ἤλάμην (Infin. ἄλασθαι ³) ἤλόμεν	—	—	—
βάλλω <i>throw</i>	βαλῶ	ἔβαλον	βέβληκα ⁴	βέβλημαι ⁴	ἐβλήθην ⁴
σφάλλω <i>cause to slip</i>	σφαλῶ	ἔσφηλα	ἔσφαλκα	ἔσφαλμαι	ἐσφάλην

(b) Stems in ρ.

αἶρω } ἀείρω } <i>raise</i>	ἄρῶ ⁵ ἀροῦμαι	ἤρα (Infin. ἄραι ³) ἠρόμεν ⁶	ἤρκα	ἤρμαι	ἠρόθην
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¹ The verb-stem has parallel forms (§ 227, note¹): δερ-, δᾶρ-; στελ-, στᾶλ-; τελ-, τᾶλ-.

² The verb-stem has short α, seen in the Fut. and in the unaugmented forms of the Strong Aor. Midd. ("ἄλωμαι, ἄλοίμην, ἄλέσθαι).

³ The stem-vowel ᾱ is irregularly changed to ᾱ (instead of η: § 224) in the unaugmented moods of the Weak Aorist.

⁴ From the stem βλη-.

⁵ The ᾱ of the Fut. Act. is probably due to contraction of the stem ᾱρ-, seen in the Pres. ἀείρω. The Fut. Midd. has ᾱ (st. ᾱρ-, seen in αἶρω).

⁶ Found only in the unaugmented moods ᾱρωμαι, ᾱρόιμην, ᾱρέσθαι.

ἐγείρω ¹ <i>rouse</i>	ἐγερῶ	ἤγειρα ἠγρόμην	ἐγρήγορα (§ 245 †) <i>am awake</i>	ἐγήγερμαι	ἠγέρθην
σπείρω ¹ <i>sow</i>	σπερῶ	ἔσπειρα	ἔσπαρκα	ἔσπαρμαι	ἔσπάρην
-φθείρω ¹ <i>destroy</i>	-φθερῶ	-ἔφθειρα	-ἔφθαρκα	-ἔφθαρμαι	-ἐφθάρην

(c) Stems in *ν*. (Weak Perfects in -γκα are rare or late: cf. the examples for conjugation in § 229.)

φαίνω ¹ <i>show</i>	φανῶ	ἔφηνα	πέφαγκα πέφηνα	πέφασμαι	ἐφάνθην ἐφάνην
-καίνω <i>slay</i> (poet.)	-κανῶ	-ἔκανον	—	—	—
κερδαίνω <i>gain</i>	κερδανῶ	ἐκέρδᾱνα	-κεκέρδηκα	—	—
μαίνομαι ¹ <i>am mad</i>	μανοῦμαι	—	μέμνηνα <i>am mad</i>	—	ἐμάνην
-κτείνω ^{1, 5} <i>slay</i>	-κτενῶ	-ἔκτεινα -ἔκτανον	-ἔκτονα	—	—
τείνω <i>stretch</i>	τενῶ	ἔτεινα	τέτακα ³	τέταμαι ³	ἐτάθην ³
κλίνω <i>bend</i>	κλινῶ	ἔκλῑνα	κέκλικα ³	κέκλιμαι ³	ἐκλίθην ³
κρίνω <i>distinguish,</i> <i>judge</i>	κρινῶ	ἔκρῑνα	κέκρικα ⁴	κέκριμαι ⁴	ἐκρίθην ⁴
ἀποκρίνομαι <i>answer</i>	ἀποκρινοῦμαι	ἀπεκρίνάμην	—	ἀποκέκριμαι	—

¹ The verb-stem has parallel forms (§ 227, note *): ἐγερ-, ἐγορ-; σπερ-, σπᾶρ-; φθερ-, φθᾶρ-, φθορ-; φᾶν-, φην-; μᾶν-, μην-; κτεν-, κτᾶν-, κτον-.

² From the vowel stem τᾶ-.

³ From the vowel stem κλῑ-.

⁴ From the vowel stem κρῑ-.

⁵ Mostly compounded with ἀπό in prose (ἀποκτείνω).

Verbs in -μι.

286 1. Like ἵστημι in the Present and Past Imperfect.

ἵστημι	στήσω	ἕστησα ἕστην	ἕστηκα	ἕσταμαι	ἑστάθην
ὀνίνημι <i>benefit</i> ¹	ὀνήσω	ὠνήσα ὠνήμην	—	—	ὠνήθην
πίμπλημι ² <i>fill</i> [L. <i>pleō</i>]	πλήσω	ἔπλησα	πέπληκα	πέπλησμαι	ἐπλήσθην
πίμπρημι ² <i>burn</i> (tr.)	-πρήσω	-ἔπρησα	—	-πέπρησμαι -πέπρημαι	-ἐπρήσθην

Deponents (not reduplicated in Pres. and Past Imperf.).

ἄγαμαι <i>admire</i>	—	—	—	—	ἡγάσθην
δύναμαι ³ <i>can</i>	δυνήσομαι	—	—	δεδύνημαι	ἐδυνήθην ἡδυνήθην
ἐπίσταμαι ³ <i>understand</i>	ἐπιστήσομαι	—	—	—	ἡπιστήθην
ἔραμαι ἐράω, ἐρῶ } <i>desire</i>	—	—	—	—	ἡράσθην <i>I desired</i>
κρέμαμαι ³ <i>hang</i> (intr.)	κρεμήσομαι	—	—	—	—

287 2. Like δείκνυμι in the Present and Past Imperfect.

(a) Consonant stems (-νυ- in Pres. and Past Imperf.; § 253 b).

δείκνυμι	δείξω	ἔδειξα	δέδειχα	δέδειγμαι	ἐδείχθην
-ἄγνυμι <i>break</i> (tr.)	-ᾶξω	-ᾶξα	-ᾶγα <i>am broken</i>	—	-ᾶγην
ζεύγνυμι ⁴ <i>yoke, join</i>	ζεύξω	ἔζευξα	—	ἔζευγμαι	ἐζεύχθην ἐζύγην
μίγνυμι ⁴ } μίσγω } <i>mix</i>	μίξω μείξω	ἔμιξα ἔμειξα	—	μέμιγμαι	ἐμίχθην ἐμίγην

¹ Middle *reap benefit*: Pres. ὀνίναμαι; Fut. ὀνήσομαι; Str. Aor. ὠνή-μην, rarely ὠνά-μην like ἐ-πριά-μην, § 256 * (Optat. ὀναίμην, ὄναιο, ὄναιτο, etc., Infin. ὄνασθαι).² The μ inserted after reduplication is dropped in the Present tense of the compounds ἐμ-πίπλημι, ἐμ-πίπρημι (to avoid the repeated μ).³ § 256. ⁴ Parallel forms of verb-stem: ζεύγ-, ζύγ-; μίγ- or μειγ-, μίγ-.

πήγνυμι ¹ <i>fix</i>	πήξω	ἔπηξα	πέπηγα <i>am fixed</i>	—	ἐπάγην
ρήγνυμι ¹ <i>break (tr.)</i>	ρήξω	ἔρρηξα	ἔρρωγα <i>intr. have burst forth</i>	—	ἐρράγην
-ῥαλλύμι ² <i>destroy</i>	-ῥάω	-ῥάλεσα ³ -ῥάλομην	-ῥάωλεκα ³ -ῥάωλα <i>am undone</i>	—	—
ὀμνύμι <i>swear</i>	ὀμοῦμαι	ὤμοσα ⁴	ὀμώμοκα ⁴	ὀμώμομαι ⁴	ὤμωθην ⁴
ἄμφιέννυμι ⁵ <i>clothe</i>	ἄμφιῶ ⁶	ἡμφίεσα	—	ἡμφίεσμαι	—

(b) Vowel stems (-ννυ- in Pres. and Past Imperf.; § 253 b).

κεράννυμι <i>mix</i>	—	ἐκέρασα	—	κέκρᾱμαι ⁷	ἐκράθην ⁷ ἐκεράσθην ἐκεράσθην
κρεμάννυμι <i>hang (tr.)</i>	κρεμῶ ⁶	ἐκρέμασα	—	—	ἐκρεμάσθην
πετάννυμι <i>spread out</i>	πετῶ ⁶	ἐπέτασα	—	πέπταμαι ⁸	ἐπετάσθην
σκεδάννυμι <i>scatter</i>	σκεδῶ ⁶	ἐσκεδάσα	—	ἐσκεδάσμαι	ἐσκεδάσθην
σβέννυμι <i>quench</i>	σβέσω σβήσομαι Fut. Pass.	ἔσβεσα ἔσβην <i>was quenched</i>	ἔσβεκα <i>am quenched</i>	ἔσβεσμαι	ἐσβέσθην
ζώννυμι <i>gird</i>	—	ἔζωσα	—	ἔζωμαι ἔζωσμαι	—
ῥώννυμι <i>strengthen</i>	ῥώσω	ἔρρωσα	—	ἔρρωμαι ⁹ <i>am strong</i>	ἔρρώσθην
στρώννυμι } στόρνυμι } <i>strew</i>	στρώσω στορῶ	ἔστρωσα ἐστόρεσα ¹⁰	—	ἔστρωμαι	ἐστρώθην

¹ Parallel forms of verb-stem: πηγ-, πᾶγ-; ῥηγ-, ῥᾶγ-.

² For ῥα-νύμι. Middle *perish*: Pres. ῥαλλύμαι; Fut. ῥαλούμαι; Str. Aor. ῥάλομην. In prose always compounded with ἀπό (i.e. ἀπ-όλλυμι).

³ St. ῥαλε-: trans. ⁴ St. ῥαμο-. ⁵ St. ῥαε- (Fes-), Lat. *ves-tiō*, *ves-tis*.

⁶ § 237.

⁷ St. κρᾶ-.

⁸ St. πᾶ-.

⁹ Imperative ἔρρωσο, *farewell*, Lat. *valē*.

¹⁰ St. στορε-.

Special groups of verbs in -ω.

The following verbs in -ω have certain special peculiarities in common, and are therefore classified apart. In some the verb-stem (ending in a vowel or consonant) is extended otherwise than by the addition of τ or γ, either in the Present and Past Imperfect or in the other tenses; in others the tenses are formed from two or more entirely different stems.

288

1. Nasal Group.

Verb-stems extended in the Present and Past Imperfect by a nasal addition (*cf.* Lat. *si-n-ō*, verb-st. *si-*; *ta-n-gō*, verb-st. *tag-*).

(i.) Addition of -ν-.

κάμ-ν-ω labour	καμοῦμαι	ἔκαμον	κέκμηκα ¹	—	—
τέμ-ν-ω cut	τεμῶ	ἔτεμον	τέτμηκα ²	τέτμημαι ²	ἐτμήθην ²
τί-ν-ω pay ³	τίσω	ἔτισα	τέτικα	τέτισμαι	ἐτίσθην
φθά-ν-ω ⁴ anticipate	τείσω φθήσομαι	ἔτεισα ἔφθην ἔφθασα	τέτεικα ἐφθακα	τέτεισμαι —	ἐτείσθην —

(ii.) Addition of -ν- and change of stem-vowel (*cf.* § 228).

βαί-ν-ω ⁴ go, step	βήσομαι	ἔβην	βέβηκα ⁵	—	—
ἐλαύ-ν-ω ⁶ drive	ἐλῶ	ἤλασα	ἐλήλακα	ἤλάμμαι	ἤλαθην

(iii.) Addition of -αν-.

αἰσθ-άν-ομαι perceive	αἰσθήσομαι ⁷	ἤσθόμην	—	ἤσθημαι ⁷	—
ἁμαρτ-άν-ω err	ἁμαρτήσομαι ⁷	ἤμαρτον	ἡμάρτηκα ⁷	ἡμάρτημαι ⁷	ἡμαρτήθην ⁷

¹ St. κμη-; *cf.* Lat. *cer-n-ō*, *crē-vī*; *sper-n-ō*, *sprē-vī*; *ster-n-ō*, *strā-vī*.

² St. τμη-.

³ Middle *punish*, *take payment for myself*: τίνομαι, τίσομαι, ἐτίσθην.

⁴ Parallel forms of verb-stem: φθά-, φθη-; βᾶ-, βη-.

⁵ Strong Perf. (*cf.* § 255) βέβα-μεν, βέβα-τε, βεβᾶσι(ν); βεβῶς, βεβῶσα (Gen. ὦτος, -ώσης).

⁶ Verb-stem ἐλα-: Fut. ἐλά-σ-ω, ἐλά-ω, ἐλῶ (§ 237. ii.).

⁷ Here the verb-stem is extended by addition of an *e*-sound: *cf.* §§ 290, 291.

ἀπ-εχθ-άν-ομαι <i>am hated</i>	-εχθήσομαι ¹	-ηχθόμεν	—	-ήχθημαι ¹	—
αὐξ-άν-ω αὐξω <i>increase</i>	αὐξήσω ¹	ἡύξησα ¹	ἡύξηκα ¹	ἡύξημαι ¹	ἡύξήθην ¹
ὀφλ-ισκ-άν-ω <i>owe (§ 289)</i>	ὀφλήσω ¹	ὠφλον	ὠφληκα ¹	—	—

(iv.) Addition of -αν- and insertion of a nasal in the stem.

λαγχ-άν-ω ² <i>obtain</i>	λήξομαι	ἐλαχον	ἐλληχα λέλογχα	ἐλληγμαι	ἐλήχθην
λαμβ-άν-ω ² <i>take</i>	λήψομαι	ἐλαβον	ἐλληφα	ἐλλημμαι	ἐλήφθην
λανθ-άν-ω ² <i>lie hid³</i>	λήσω	ἐλαθον	ἐλήθηα	—	—
μανθ-άν-ω <i>learn</i>	μαθήσομαι ¹	ἔμαθον	μεμάθηκα ¹	—	—
πυνθ-άν-ομαι } πεύθομαι <i>ascertain</i>	πεύσομαι	ἐπυθόμεν	—	πέπυσμαι	—
τυγχ-άν-ω ² <i>hit, happen</i>	τεύξομαι	ἔτυχον	τετύχηκα ¹	—	—

(v.) Addition of -νε-.

-ικ-νέ-ομαι } -ικνούμαι } <i>come</i>	-ἴξομαι	-ἰκόμην	—	-ἴγμαι	—
ὑπισχ-νέ-ομαι, ⁴ ὑπισχνούμαι } <i>promise</i>	ὑποσχήσομαι ¹	ὑπεσχόμεν	—	ὑπέσχημαι ¹	—

¹ See note 7, p. 116.² Parallel forms of the verb-stem: λαχ-, ληχ-, λοσχ-; λάβ-, ληβ-; λάθ-, ληθ-; πύθ-, πευθ-; τῦχ-, τευχ-.³ Or *escape the notice of* (with Accus.). Middle ἐπι-λανθάνομαι, *forget*: ἐπι-λήσομαι, ἐπ-ελαθόμεν, ἐπι-λέλησμαι.⁴ Cf. Engl. *under-take*. The stem *ισχ-* is formed by reduplication from the stem *σεχ-*, *have, hold* (§ 292): *σι-σεχ-*, *σι-σχ-*, *ι-σχ-*, *ι-σχ-*. The stem *σεχ-* is seen shortened in the Aor. (*σχ-*); extended in the Fut. and Perf. (*σχη-*).

289

2. Inceptive Group.

Verb-stems extended in the Present and Past Imperfect by the addition of -σκ- or -ισκ- (*cf.* Lat. *no-sc-ō*, *pac-isc-or*).

(i.) Without reduplication (in Pres. and Past Imperf.).

ἀρέ-σκ-ω <i>please</i>	ἀρέσω	ἤρεσα	—	—	—
γηρά-σκ-ω <i>grow old</i>	γηράσσομαι	ἐγήρᾱσα ἐγήρᾱν	γεγήρᾱκα	—	—
διδά-σκ-ω <i>teach</i>	διδάξω ¹	ἐδίδαξα ¹	δεδίδαχα ¹	δεδίδαγμα ¹	ἐδιδάχθην ¹
ἡβά-σκ-ω <i>grow up</i>	ἡβήσω	ἡβησα	ἡβηκα	—	—
χά-σκ-ω <i>gape</i>	χανοῦμαι	ἔχανον	κέχρηνα <i>I gaped</i>	—	—
άλ-ίσκ-ομαι <i>am caught</i>	άλώσομαι ²	ἔάλων ² ἤλων	ἔάλωκα ² ἤλωκα	—	—
ἀνάλ-ίσκ-ω <i>spend</i>	ἀνᾱλώσω ²	ἀνήλωσα ²	ἀνήλωκα ²	ἀνήλωμαι ²	ἀνηλώθην ²
εὗρ-ίσκ-ω <i>find</i>	εὕρήσω ⁴	εὔρον	εὔρηκα ⁴	εὔρημαι ⁴	εὔρεθην ⁴
θνή-σκ-ω ⁵ <i>die</i>	-θανοῦμαι ⁶	-ἔθανον ⁶	τέθνηκα ⁷ <i>am dead</i>	—	—

(ii.) With reduplication (in Pres. and Past Imperf.).

δι-δρά-σκ-ω <i>run away</i>	-δράσσομαι	-έδρᾱν	-δέδρᾱκα	—	—
γι-γνώ-σκ-ω <i>get to know</i>	γνώσομαι	ἔγνων	ἔγνωκα <i>I know</i>	ἔγνωσμαι ⁸	ἔγνώσθην ⁸
-μι-μνή-σκ-ω <i>remind</i> ⁹	-μνήσω	-ἔμνησα	—	μέμνημαι ¹⁰ <i>I remember</i>	ἐμνήσθην
τι-τρώ-σκ-ω <i>wound</i>	τρώσω	ἔτρωσα	—	τέτρωμαι	ἐτρώθην

¹ St. διδασ-. ² St. ἄλω-, ἄλο-: Aor. Subj. ἄλῶ, Opt. ἄλοιην, Part. ἄλους, Inf. ἄλῶναι (§ 272). ³ St. ἀνᾱλο-: Pres. sometimes ἀνᾱλώ, contracted ἀνᾱλῶ. ⁴ St. εὔρε- (*cf.* §§ 290, 291). ⁵ For θνη-ίσκ-ω; in prose always compounded with ἀπο-, except in the Perf. which is never compounded. ⁶ St. θᾶν-. ⁷ Fut. Perf. τεθνήξω (§ 178 *): Strong Perf. (st. θνή-, *cf.* § 255) τέθνα-μεν, τέθνα-τε, τεθνᾶσι(ν); Plup. ἐ-τέθνα-σαν; Opt. τεθνα-ίη-ν; Imperat. τέθνα-θι; Part. τεθνε-ώς, -ῶσα, -ός (Gen. -ῶτος, -ώσης). ⁸ Passive of the meaning *resolve, judge*. ⁹ Mid. and Pass. *remember, mention*: μὲμνήσκομαι, μνησθῆσθαι, ἐμνήσθην, μέμνημαι, Fut. Perf. μεμνήσομαι. ¹⁰ Subj. μεμνῶμαι, μεμνή, μεμνήται, μεμνώμεθα, etc.; Opt. μεμνήμην, μεμνήο, μεμνήτο, μεμνήμεθα, etc. (*cf.* § 187 *).

3. E-group.

Verb-stems extended by addition of an *e*-sound :—

290 (i.) In the Present and Past Imperfect.

γαμ-έ-ω, γαμῶ <i>marry</i> ¹	γαμῶ	ἔγημα	γεγάμηκα ²	γεγάμημαι ³	—
δοκ-έ-ω, ³ δοκῶ <i>seem, think</i>	δόξω	ἔδοξα	—	δέδοκται (S. 3)	—
ῶθ-έ-ω, ῶθῶ <i>push</i>	ῶσω	ἔωσα	—	ἔωσμαι	ἔωσθην

291 (ii.) In other tenses (not in Pres. and Past Impf.).

ἄχθομαι <i>am grieved</i>	ἄχθ-έ-σομαι	—	—	—	ἤχθ-έ-σθην
βούλομαι ⁴ <i>wish, will</i>	βουλ-ή-σομαι	—	—	βεβούλ-η-μαι	ἔβουλ-ή-θην ἤβουλ-ή-θην
γίγνομαι ⁵ <i>become</i>	γεν-ή-σομαι	ἐγενόμην	γέγονα <i>am become</i>	γεγέν-η-μαι <i>am become</i>	—
δέω ⁶ (§ 233) <i>want, lack</i>	δε-ή-σω	ἐδέ-η-σα	δεδέ-η-κα	—	—
ἐθέλω } θέλω }	ἐθελ-ή-σω	ἤθελ-η-σα	ἤθελ-η-κα	—	—
<i>wish, will</i>	θελ-ή-σω	ἔθελ-η-σα	—	—	—
stem ἐρ- ⁷ <i>question</i>	ἐρ-ή-σομαι	ἤρόμην	—	—	—
μάχομαι <i>fight</i>	μαχούμαι ⁸	ἐμαχ-ε-σάμην	—	μεμάχ-η-μαι	—

(Continued on next page.)

¹ Act. γαμῶ γυναικα, Lat. *dūcō uxorem*; Mid. γαμοῦμαι ἀνδρί, Lat. *nūdō virō*.² From the extended stem of the Pres. and Past Imperf.³ Hence (mostly poetical) δοκ-ή-σω, ἐδόκ-η-σα, δεδόκ-η-κα, δεδόκ-η-ται, ἔδοκ-ή-θην.⁴ The 2nd Pers. Sing. is always βούλει in Attic (not βούλης).⁵ From verb-stem γεν-, reduplicated and shortened by dropping ε; cf. Lat. *gi-gn-or*, *I am begotten*. The verb-stem has parallel forms (§ 214, note): γεν-, γον-, γᾶ-, the latter seen in the Strong Perfect (cf. § 255) γέγα-μεν, γέγα-τε, γεγάσι(ν); γεγάς, γεγάσα (Gen. ὦτος, ὠσης).⁶ Δεῖ (impersonal), *it is necessary*, δε-ή-σει, ἐδέ-η-σε.Δέομαι, *need, ask*, δε-ή-σομαι, δεδέ-η-μαι, ἐδε-ή-θην.⁷ Present in use ἐρωτάω, contr. ἐρωτῶ (regular).⁸ For μαχ-έ-σομαι: § 237. i.

μέλω ¹ <i>concern</i>	μελ-ή-σω	ἐμέλ-η-σα	μεμέλ-η-κα	—	—
μέλλω <i>am about to</i>	μελλ-ή-σω	ἐμέλλ-η-σα ἡμέλλ-η-σα	—	—	—
μένω <i>remain</i>	μενῶ	ἔμεινα	μεμέν-η-κα	—	—
νέμω <i>alloy</i>	νεμῶ	ἔνειμα	νενέμ-η-κα	νενέμ-η-μαι	ἐνεμ-ή-θην
οἶμαι ² <i>think</i>	οἰ-ή-σομαι	—	—	—	ὤ-ή-θην
οἴχομαι <i>am gone</i> ³	οἰχ-ή-σομαι	—	οἴχωκα ῥῥωκα	—	—
ὀφείλω <i>owe</i>	ὀφειλ-ή-σω	ὠφελον = L. <i>utinam</i>	ὠφείλ-η-κα	—	ὠφειλ-ή-θην
πέτομαι <i>fly</i>	πτ-ή-σομαι	ἐπτόμην ⁴ ἔπτην ⁵	—	—	—
ῥέω ⁶ (§ 233) <i>flow</i>	ῥυ-ή-σομαι	—	ἔρρῡ-η-κα	—	ἔρρῡήν ⁷
χαίρω <i>rejoice</i>	χαίρ-ή-σω	—	κεχάρ-η-κα	—	ἐχάρην ⁷

¹ Mostly impersonal, with Dat. and Gen.: e.g. μέλει μοι δίκης (or περὶ δίκης), *I have a care for justice*.—The same sense may be expressed by the personal μέλομαι (more commonly ἐπι-μέλομαι), μελ-ή-σομαι, μεμέλ-η-μαι, ἐμελ-ή-θην, with Gen.: e.g. μέλομαι δίκης.

² Or οἶμαι (Past Imperf. ζῆμην): 2nd Sing. always οἶε in Attic.

³ The Present has Perfect meaning, like ἔκω, § 282: the Past Imperf. ῥῥόμην means *was gone* or sometimes (with Aorist meaning) *went*.

⁴ Or ἐπτόμην (poetical), formed from st. πτα- without the vowel ο/ε—the only Strong Aor. Middle of this kind belonging to a verb in -ω (cf. § 256 *).

⁵ From st. πτη-, πτᾶ-; §§ 271, 272.

⁶ From stem ρευ- (ρεF-), seen in τὸ ρεῦ-μα, *current*; shorter form ρυ-: cf. on νέ-ω, πλέ-ω, πνέ-ω, χέ-ω, § 281. b.

⁷ Sometimes regarded as a Strong Aor. Active, like ἔβην, §§ 271, 272.

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4. Mixed Group.

Chiefly verbs whose tenses come from two or more entirely different stems (*cf.* Lat. *ferō, tulī, lātum*).

αἰρέ-ω, αἰρῶ ¹ <i>take</i>	αἰρήσω	εἶλον	ἤρηκα	ἤρημαι	ἤρέθην
ἔπομαι ² <i>follow</i>	ἔψομαι	ἐσπόμην	—	—	—
ἔρχομαι ³ <i>go, come</i>	εἶμι	ἦλθον	ἐλήλυθα	—	—
ἐσθίω ⁴ <i>eat</i>	ἐλεύσομαι	ἔφαγον	ἐδήδοκα	ἐδήδεσμαι	—
ἔχω ⁵ <i>have, hold</i>	ἐδομαι	ἔσχον ⁶	ἔσχηκα	ἔσχημαι	—
ζάω, ζῶ (§ 232) <i>live</i>	σχήσω	βιώσωμαι	—	—	—
	βιώσομαι	ἐβίον	βεβίωκα	βεβίωται	—
				impersonal	

(Continued on next page.)

¹ Tenses from two stems: αἰρε-, ἐλ- (Aor.: for augment, *cf.* § 239). The Middle αἰρούμαι means *I take for myself, I choose*; the Passive αἰρούμαι means *I am taken or I am chosen*.

² Past Imperf. εἰπόμην; § 239. The stem σεν- (Lat. *sequ-or*) is seen with rough breathing for σ in the Pres. and Fut. (ἐπ-); shortened in the Aor. (σπ-): the syllable ἐ in the Aor. (aspirated by analogy with the Present) disappears in the Subj. σπῶμαι, Opt. σποίμην, Imp. σποῦ, Part. σπόμενος, Inf. σπέσθαι. A rare form of the Aor. Indic. without aspiration is seen in the compound ἐπ-εσπόμην (for ἐφ-εσπόμην).

³ Tenses from three stems: ἐρχ-, ἰ- (§ 267), ἐλνθ- (ἐλνθ-, ἐλθ-). The stem ἐρχ- is used only in the Pres. Indic.; the Past Imperf. Indic. is supplied by ἦα; the Pres. Subj., Opt., Imp., Part. and Inf., are supplied by ἴω, ἴοιμι, ἴθι, ἰέναι (§ 267). The Aor. ἦλθον has Subj. ἐλθω, Opt. ἐλθοιμι, Imp. ἐλθέ, Part. ἐλθών, Inf. ἐλθεῖν.

⁴ Tenses from three stems: ἐσθι-, ἐδ- (ἐδο-, ἐδε-), φάγ-. The Fut. ἐδομαι is really a Pres. Subj. used as a Future; Subjunctives with short ο are common in Homer.

⁵ Past Imperf. εἶχον; § 239. The stem σεχ- is seen with rough breathing for σ in the Fut. ἔξω (= ἔκ-σω); shortened in the Aor. (σχ-); extended by an ε-sound in the Fut. σχ-ή-σω and the Perfects. For the smooth breathing in the Pres. ἐχ-, *cf.* ἐτύθην for ἐθύθην, § 280.

⁶ Subj. σχῶ; Optat. σχοίην (but παρδ-σχοιμι); Imperat. σχέ-ς, σχέ-τω— the only Imperat. in -s belonging to a verb in -ω (*cf.* § 257. 5, θέ-ς, ἔ-ς, δό-ς); Part. σχάν, Inf. σχεῖν.

πάσχω ¹ <i>suffer</i>	πείσομαι	ἔπαθον	πέπονθα	—	—
πίνω ² <i>drink</i>	πίομαι	ἔπιον	πέπωκα	πέπομαι	ἐπόθην
πίπτω ³ <i>fall</i>	πεσοῦμαι	ἔπεσον	πέπτωκα	—	—
πωλέω, πωλῶ ἀποδίδομαι πιπράσκω <i>sell</i>	πωλήσω ἀποδώσομαι	ἐπώλησα ἀπεδόμην	πέπρακα	πέπραμαι	ἐπράθην
τίκτω ⁵ <i>bring forth</i>	τέξομαι	ἔτεκον	τέτοκα	—	—
τρέχω θέω (§ 233) <i>run</i>	δραμοῦμαι θεύσομαι	ἔδραμον	δεδράμηκα	—	—
φέρω ⁷ <i>carry, bear</i>	οἶσω	ἤνεγκον ἤνεγκα ⁸	ἐνήνοχα	ἐνήνεγμαι ⁹	ἤνέχθην
ἠνέομαι, ἠνούμαι (§ 240) <i>buy</i>	ἠνήσομαι	ἔπριάμην	—	ἑώνημαι	ἑωνήθην

¹ Tenses from two stems: πᾶθ- (extended πασχ-, for παθ-σκ-), πενθ- (parallel form πονθ-): cf. τὸ πᾶθος, *suffering*; τὸ πένθος, *grief*. The Fut. πείσομαι is for πένθ-σ-ομαι, cf. σπείσ- for σπενδ-σ-, note 5, p. 109.

² Tenses from two stems: πι- (short πῖ-, extended πι-ν-), πω- (short πο-): cf. τὸ πῶμα, ἡ πόσις, Lat. pō-tiō, *drink, draught*. The Fut. πίομαι is really a Pres. Subj. used as a Fut., like χέω, ἔδομαι (note 3, p. 107; note 4, p. 121).

³ Tenses from three stems: πετ- (reduplicated πι-πετ-, πι-πτ-), πεσ-, πτώ-: cf. τὸ πτώμα, *fall*.

⁴ Tenses from three stems: πωλε-, δο- (δω-, § 263), πρᾶ- (extended and reduplicated πι-πρᾶ-σκ-).

⁵ For τί-τκ-ω, reduplicated and shortened from stem τεκ- (parallel form τοκ-).

⁶ Tenses from three stems: τρεχ-, θευ- (θεF-, θε-, cf. note 2, p. 107), δρᾶμ- (extended δραμ-η-).

⁷ Tenses from three stems: φερ- (Lat. fer-ō), οἰ-, ἐνεγκ- (or ἐνεκ-, parallel form ἐνοκ-).

⁸ In the 2nd Pers. ἤνεγκας, ἤνέγκατε are commoner than ἤνεγκες, ἤνέγκετε. So too ἐνεγκάτω; but ἐνεγκεῖν, ἐνεγκών.

⁹ S. 2. ἐνήνεγξαι, S. 3. ἐνήνεγκται, from st. ἐνεγκ-; cf. ἐλήλεγμαi, ἐλήλεγξαι, ἐλήλεγκται (§ 282).

¹⁰ Tenses from two stems: ὠνε-, πρια- (§ 256 *). Contrast ὠνούμαι, *buy*, with ὀνίνημι, *benefit* (st. ὀνη-, ὀνᾶ-, § 286).

298 Prepositions taking Accusative, Genitive, or Dative:—

- ἀμφί** (i.) with Acc.:
 of place: *around*.
 of time: *about*.
 (ii.) with Gen. (poetical):
 about = concerning.
 (iii.) with Dat. (poetical):
 about = concerning,
 around.
ἐπί (i.) with Acc.:
 to, against, upon
 (motion).
 (ii.) with Gen.:
 on, upon (rest),
 in the direction of.
 (iii.) with Dat.:
 on, hard by (rest).
παρά (i.) with Acc.:
 to the side of,
 alongside of.
 (ii.) with Gen.:
 from the side of.
 (iii.) with Dat.:
 at the side of.

- περί** (i.) with Acc.:
 of place: *around*.
 of time: *about*.
 (ii.) with Gen.:
 about = concerning.
 (iii.) with Dat. (rare or poet.):
 about = concerning,
 around.
πρός (i.) with Acc.:
 to, towards, against*
 (motion).
 (ii.) with Gen.:
 from the direction of,
 on the side of.†
 (iii.) with Dat.:
 hard by (rest).
ὑπό [sub]
 (i.) with Acc.:
 under (motion).
 (ii.) with Gen.:
 by (with Passive).
 (iii.) with Dat.:
 under (rest).

299 RULE:—

With *ἐκ*, *πρό*, *ἀπ'*, *ἀντί*, use Genitive Case;
 With *ἐν* and *σύν* Dative; Accusative *εἰς*,
ἄνά; two Cases *διά*, *κατά*, *ὑπέρ*, *μετά*;
 Three *πρός*, *περί*, *ἀμφί*, *ἐπί*, *ὑπό*, *παρά*.

300 Adverbs are often used as Prepositions, and then generally take the Gen.: *e.g.* *ἐγγύς*, *πλησίον*, *near*; *ἐντός*, *εἰσω*, *within*; *ἐκτός*, *without*, *outside*. But *ἅμα*, *at the same time*, and *ὁμοῦ*, *together*, take the Dative (= *together with*).

* *To* is often expressed by *ᾧς* with Acc., but only before nouns denoting persons.

† = Lat. *ab* with Abl.; *stāre ab aliquō*, *to stand on the side of anyone*.

APPENDIX I.

ON SOUNDS.

Classification of Consonant-sounds.

MUTES	{ Voiced Voiceless „ Aspirate	GUTTURALS.	LABIALS.	DENTALS.
		γ κ χ	β π ϕ	δ τ θ
SPIRANTS	{ Voiced Voiceless	[y]	[f]	$\sigma,^* s$
LIQUIDS	{ NASAL (Voiced) LINGUAL (Voiced)	$\gamma = ng$	μ	ν
		λ ρ		

NOTES.

The **Mutes** are *momentary* or *explosive* sounds; the **Spirants** and **Liquids** are *continuous* sounds.

Voiced means formed *with vibration of the vocal chords*.

Voiceless means formed *without vibration of the vocal chords*.

Aspirate means *breathed*: ϕ, θ, χ , as pronounced by the ancient Greeks, had the sound of the corresponding Voiceless Mutes (π, τ, κ) *accompanied by forcible expiration*; thus θ had the sound heard in the English "at home". As pronounced by the modern Greeks ϕ, θ, χ have become Voiceless *Spirants*, i.e. are pronounced like *ph, th, ch* in *philosopher, theatre*, and Scottish or German *loch*—sounds unknown to the ancient Greeks.†

The oldest Greek had a Voiced Spirant, pronounced somewhat like the English *v* or *w*. The letter representing this sound was *F* (called the **Digamma**, because it looked like one *Γ* placed on the top of another); but it fell out of use in early times.

* σ is voiced (= English *z*) only when it is assimilated to a following voiced consonant: e.g. $\pi\epsilon\pi\epsilon\iota\sigma\mu\alpha\iota$.

† Possibly the Attic $\tau\tau$ (Appendix IV., 1, Obs. 1) was pronounced *th*.

The sound *y* (not represented by any Greek letter) fell out of use still earlier than the Digamma ; but traces of it are to be seen in the formation of many words, *e.g.* the Present stems *ταγγυ-* (*τασσ-*), *ἀγγελυ-* (*ἀγγελλ-*), §§ 217. ii., 228. On *ττ*, employed by some Attic writers for *σσ*, see Appendix IV., 1, Obs. 1. On *γ = ny* and the Double Consonants *ζ, ξ, ψ*, see note on § 1, p. 1.

Quantity.

A syllable is as a rule long not only when it contains a naturally long vowel or diphthong but also when it contains a **naturally short vowel followed by two or more consonants or a double consonant**, except when the two consonants are a Voiceless Mute (*κ, π, τ; χ, φ, θ*) followed by a Liquid (*λ, μ, ν, ρ*), or a Voiced Mute (*γ, β, δ*) followed by the Liquid *ρ*: *e.g.*—

Long: *κάλλος, τάσσω, ἔχθος, ἐχθρός; ἔξομαι, τάξις, ὄψομαι; βίβλος, πέπλεγμαι, ἔχιδνα.*

[In all such cases the naturally short vowel is said to be **long by position.**]

Short: *Περικλῆς, ἀκμή, τέκνον, πικρός; τυφλός; ὕβρις*, etc.

In words like *μάλλω, πρᾶσσω*, which have a naturally long *α*, the first syllable is doubly long.

A vowel standing before another vowel is not necessarily short in Greek words (as it nearly always is in Latin words): *e.g.* *λύω, χρίομεν, θωή, δρώην.*

Changes of Consonants in Accidence.

ASSIMILATION.

Assimilation is the law of *like before like*. When two consonants belonging to different groups come together, the first is generally adapted to the second.

The practical rules for the formation of cases and tenses under this law have already been given in the Accidence (see especially § 213 c); the following examples are arranged under headings so as to show the principle on which the law works.

1. Interchange of Mutes by Assimilation.

(a) Change of Voiced to Voiceless before a Voiceless Consonant:—

ταγ- : τέτακ-ται, τάξω = τάκ-σω.

φλογ- : φλόξ = φλόκ-ς ; cf. *rēg- : rex = rec-s*.

βλαβ- : βέβλαπ-ται, βλάψω = βλάπ-σω.

Αραβ- : Ἀραψ = Ἀραπ-ς ; cf. *scrīb-, scrip-s*.

(b) Change of Voiceless to Voiced before a Voiced Consonant:—

πλεκ- : πέπλεγ-μαι, πλέγ-θην (Adverb).*

(c) Change of Unaspirated to Aspirate before an Aspirate:—

πλεκ- : ἐπλέχ-θην.* λειπ- : ἐλείφ-θην.

ταγ- : (ἐτάκ-θην) ἐτάχ-θην. βλαβ- : (ἐβλάπ-θην) ἐβλάφ-θην.

(d) Change of Aspirate to Unaspirated before an Unaspirated Consonant:—

δεχ- : δέδεκ-ται, δέξομαι ; (δέδεκ-μαι) δέδεγ-μαι.

γραφ- : γέγραπ-ται, γράψω ; (γράπ-θην) γράβ-θην.

2. Change of Mute to Liquid by Assimilation.

This applies only to Labials:—

βλαβ- : βέβλαμ-μαι. λειπ- : λέλειμ-μαι.

γραφ- : γέγραμ-μαι.

3. Interchange of Liquids by Assimilation.

This applies only to the Liquid *ν* in Compounds (cf. § 193):—

(a) ἐν-γράφω : ἐγ-γράφω. ἐν-καλῶ : ἐγ-καλῶ. ἐν-χέω : ἐγ-χέω.

(b) ἐν-βάλλω : ἐμ-βάλλω. ἐν-πλέκω : ἐμ-πλέκω.

ἐν-φύομαι : ἐμ-φύομαι.

ἐν-μένω : ἐμ-μένω ; cf. *in-memor : im-memor ;*
in-perītus, im-perītus.

(c) ἐν-λείπω : ἐλ-λείπω ; cf. *con-legō : col-ligō.*

(d) συν-ρέω : συρ-ρέω ; cf. *con-ruō : cor-ruō.*

But *ἐν* remains unchanged in Compounds before *ρ*: e.g. *ἐν-ρυθμος*.

4. The change of *σ* to *ρ* after *ρ* in such forms as *χερρόνησος*, *θαρρῶ*, *ἄρρην* (used by some Attic writers instead of *χερρόνησος*, *θαρσῶ*, *ἄρσην*) is a case of assimilation.

* But *ἐκ* remains unchanged in Compounds: e.g. *ἐκ-δέχομαι*, *ἐκ-μανθάνω* ; *ἐκ-θέω*, *ἐκ-φύομαι*, *ἐκ-χέω* ; *ἐκ-στασις*, Engl. *ecstasy* or *ecstasy*.

OTHER CHANGES OF CONSONANTS.

1. Dental Mutes replaced by σ before a Dental Mute or μ :—

$\pi\alpha\theta$ - : $\pi\acute{\epsilon}\pi\epsilon\iota\sigma$ -ται, $\acute{\epsilon}\pi\epsilon\iota\sigma$ -θην, $\pi\acute{\epsilon}\pi\epsilon\iota\sigma$ -μαι.

So too ν before μ : $\phi\alpha\nu$ -, $\pi\acute{\epsilon}\phi\alpha\sigma$ -μαι ; but $\pi\acute{\epsilon}\phi\alpha\nu$ -ται (§ 225).

2. Loss of a single Dental (Mute or Nasal) before σ :—

$\lambda\alpha\mu\mu\alpha\delta$ - : $\lambda\alpha\mu\acute{\alpha}$ -ς } § 30. 3. $\pi\alpha\theta$ - : $\pi\acute{\epsilon}$ -σω (§ 212).
 $\delta\epsilon\lambda\phi\acute{\iota}\nu$ - : $\delta\epsilon\lambda\phi\acute{\iota}$ -ς } $\sigma\upsilon\nu$ -στρατεύω : $\sigma\upsilon$ -στρατεύω
 (§ 193).

But $\phi\alpha\nu$ - : $\pi\acute{\epsilon}\phi\alpha\nu$ -σαι (§ 225) ;

$\acute{\epsilon}\nu$ remains unchanged in Compounds before σ : $\acute{\epsilon}\nu$ -στρέφω.

3. Loss of $\nu\delta$, $\nu\tau$, $\nu\theta$ (Dental Nasal + Dental Mute) before σ , with change of the preceding vowel :—

$\gamma\iota\gamma\alpha\nu\tau$ - : $\gamma\acute{\iota}\gamma\alpha$ -ς } § 30. 4. $\lambda\upsilon\theta\epsilon\nu\tau$ - : $\lambda\upsilon\theta\acute{\epsilon}$ -ς }
 $\acute{\omicron}\acute{\omicron}\nu\tau$ - : $\acute{\omicron}\acute{\omicron}$ -ς } $\delta\epsilon\iota\kappa\nu\iota\nu\tau$ - : $\delta\epsilon\iota\kappa\acute{\nu}$ -ς } § 108.

The same vowel-changes after loss of ν alone are seen in

$\acute{\epsilon}\nu$ - : $\acute{\epsilon}\iota$ -ς (§ 123). ($\lambda\acute{\omicron}\theta\omicron$ -ντι) $\lambda\acute{\omicron}\theta\omicron$ -νσι : $\lambda\acute{\omicron}\theta\omicron$ -νσι (§ 254).

4. Loss of the Dental Spirant σ :—

(a) Between two Vowels :—

$\gamma\acute{\epsilon}\nu\epsilon\sigma$ -ος : $\gamma\acute{\alpha}\nu\epsilon$ -ος, $\gamma\acute{\epsilon}\nu\omicron\upsilon\varsigma$ (§ 33, Rule 1).
 $\lambda\acute{\upsilon}\epsilon$ -σαι : $\lambda\acute{\upsilon}\epsilon$ -αι, $\lambda\acute{\upsilon}\eta$. $\acute{\epsilon}\lambda\acute{\upsilon}\epsilon$ -σο : $\acute{\epsilon}\lambda\acute{\upsilon}\epsilon$ -ο, $\acute{\epsilon}\lambda\acute{\upsilon}\omicron\upsilon$ (§ 254).
 $\acute{\iota}\sigma\tau\alpha\acute{\iota}$ -σο : $\acute{\iota}\sigma\tau\alpha\acute{\iota}$ -ο (§ 249). So $\tau\acute{\iota}\theta\epsilon\acute{\iota}$ -ο, $\acute{\iota}\acute{\epsilon}\acute{\iota}$ -ο, $\delta\acute{\iota}\delta\omicron\acute{\iota}$ -ο.
 $\acute{\epsilon}\theta\epsilon$ -σο : $\acute{\epsilon}\theta\epsilon$ -ο, $\acute{\epsilon}\theta\omicron\nu$. $\acute{\epsilon}\delta\omicron$ -σο, $\acute{\epsilon}\delta\omicron$ -ο, $\acute{\epsilon}\delta\omicron\nu$ (§ 257. 7).
 $\acute{\epsilon}\delta\acute{\upsilon}\nu\alpha$ -σο : $\acute{\epsilon}\delta\acute{\upsilon}\nu\alpha$ -ο, $\acute{\epsilon}\delta\acute{\upsilon}\nu\omega$ (§ 256, and Obs.).

(b) Between two Consonants in the Perf. Pass. :—

$\pi\acute{\epsilon}\pi\lambda\epsilon\chi$ -θε, $\pi\epsilon\pi\lambda\acute{\epsilon}\chi$ -θω, $\pi\epsilon\pi\lambda\acute{\epsilon}\chi$ -θαι (§ 213. a).
 $\acute{\eta}\gamma\gamma\epsilon\lambda$ -θε, $\acute{\eta}\gamma\gamma\acute{\epsilon}\lambda$ -θω, $\acute{\eta}\gamma\gamma\acute{\epsilon}\lambda$ -θαι (§ 220).

(c) Before σ :—

$\gamma\acute{\epsilon}\nu\epsilon\sigma$ - : $\gamma\acute{\epsilon}\nu\epsilon$ -σι.

5. Loss of F and y between two Vowels :—

$\beta\alpha\sigma\iota\lambda\epsilon\nu$ -, $\beta\alpha\sigma\iota\lambda\epsilon F$ - : $\beta\alpha\sigma\iota\lambda\acute{\epsilon}$ -ως $\beta\omicron\nu$ -, $\beta\omicron F$ - : $\beta\omicron$ -ός (§ 49. 2).
 (§ 37. 3).

$\pi\lambda\epsilon\nu$ -, $\pi\lambda\epsilon F$ - : $\pi\lambda\acute{\epsilon}$ -ω (§ 281. b). $\kappa\alpha\nu$ -y-, $\kappa\alpha\iota F$ - : $\kappa\alpha\acute{\iota}$ -ω (§ 280).
 $\sigma\tau\omicron\acute{\alpha}$ -, $\sigma\tau\omicron\acute{\alpha}$ - : $\sigma\tau\omicron\acute{\alpha}$ (§ 18. 2). $\pi\lambda\acute{\epsilon}\acute{\iota}\omega\nu$ -, $\pi\lambda\acute{\epsilon}y\omega\nu$ - : $\pi\lambda\acute{\epsilon}\omega\nu$ (§ 119).

Similarly $\Pi\epsilon\iota\rho\alpha\iota\epsilon\acute{\upsilon}\varsigma$ or $\Pi\epsilon\iota\rho\alpha\epsilon\acute{\upsilon}\varsigma$ (§ 47), $\nu\acute{\iota}\delta\varsigma$ or $\acute{\upsilon}\delta\varsigma$, $\pi\omicron\iota\epsilon\acute{\iota}$ or $\pi\omicron\epsilon\acute{\iota}$.

6. Weakening of σ to the Rough Breathing before a Vowel at the beginning of a word:—

$\sigma\tilde{\upsilon}\varsigma$, Lat. *sūs*: $\tilde{\upsilon}\varsigma$ (§ 38. 2). Cf. *sex*: $\xi\tilde{\xi}$ —*septem*: $\epsilon\tilde{\pi}\tau\acute{\alpha}$ (§ 122).

$\sigma\acute{\iota}$ - $\sigma\tau\eta$ - $\mu\iota$, Lat. *si-stō*: $\tilde{\iota}$ - $\sigma\tau\eta$ - $\mu\iota$ (§ 248). $\sigma\tau\eta$: $\tilde{\epsilon}$ - $\sigma\tau\eta$ - $\kappa\alpha$.
 $\sigma\epsilon\pi$:- $\tilde{\epsilon}\pi$ - $\omicron\mu\alpha\iota$ (§ 292).

7. Changes of γ :—

(a) With Mutes:—

$\epsilon\lambda\alpha\chi$ - $\acute{\iota}\omega\nu$, $\epsilon\lambda\alpha\chi$ - $\gamma\omega\nu$: $\epsilon\lambda\acute{\alpha}\sigma\sigma\omega\nu$, $\epsilon\lambda\acute{\alpha}\tau\tau\omega\nu$ (§ 119).
 $\tau\alpha\chi$ - $\acute{\iota}\omega\nu$, $\tau\alpha\chi$ - $\gamma\omega\nu$: $\theta\acute{\alpha}\sigma\sigma\omega\nu$, $\theta\acute{\alpha}\tau\tau\omega\nu$ (§ 118), cf. below 9.
 $\phi\rho\acute{\iota}\kappa$ - γ - ω : $\phi\rho\acute{\iota}\sigma\sigma$ - ω , $\phi\rho\acute{\iota}\tau\tau$ - ω } § 217. ii., cf. § 284.
 $\kappa\tau\iota\delta$ - γ - ω : $\kappa\tau\acute{\iota}\zeta$ - ω

(b) With Liquids:—

$\acute{\alpha}\gamma\gamma\epsilon\lambda$ - γ - ω : $\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda$ - ω } § 228.
 $\phi\alpha\nu$ - γ - ω : $\phi\alpha\acute{\iota}\nu$ - ω
 $\sigma\pi\epsilon\rho$ - γ - ω : $\sigma\pi\epsilon\acute{\iota}\rho$ - ω
 $\acute{\alpha}\mu\epsilon\nu$ - $\acute{\iota}\omega\nu$, $\acute{\alpha}\mu\epsilon\nu$ - $\gamma\omega\nu$: $\acute{\alpha}\mu\epsilon\acute{\iota}\nu\omega\nu$ } § 119.
 $\chi\epsilon\rho$ - $\acute{\iota}\omega\nu$, $\chi\epsilon\rho$ - $\gamma\omega\nu$: $\chi\epsilon\acute{\iota}\rho\omega\nu$

8. In the following cases Greek avoids aspiration at the beginning and end of a syllable:—

(a) In Reduplication:—

$\phi\rho\acute{\iota}\kappa$:- $\pi\acute{\epsilon}\phi\rho\acute{\iota}\kappa\alpha$ (§ 191). $\theta\epsilon$:- $\tau\acute{\iota}\theta\eta\mu\iota$ (§ 258).

(b) In the Weak Aor. Pass. of the stems $\theta\upsilon$ -, $\theta\epsilon$:-

$\theta\upsilon$:- $\tilde{\epsilon}$ - $\tau\acute{\upsilon}\theta\eta\nu$ (§ 280). $\theta\epsilon$:- $\tilde{\epsilon}$ - $\tau\acute{\epsilon}\theta\eta\nu$ (§ 259).

(c) In the 2nd Sing. Imperat. of the Weak Aor. Pass. the second aspirate is changed:—

$\lambda\acute{\upsilon}\theta\eta\theta\iota$: $\lambda\acute{\upsilon}\theta\eta\tau\iota$. So $\pi\acute{\lambda}\acute{\epsilon}\chi\theta\eta\tau\iota$, $\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\theta\eta\tau\iota$, $\sigma\acute{\tau}\acute{\alpha}\theta\eta\tau\iota$.

In other cases the two aspirates remain unchanged: $\epsilon\chi\acute{\upsilon}\theta\eta\nu$, $\epsilon\phi\acute{\alpha}\nu\theta\eta\nu$, $\acute{\omega}\rho\theta\acute{\omega}\theta\eta\nu$, $\epsilon\theta\acute{\epsilon}\lambda\chi\theta\eta\nu$, $\epsilon\kappa\alpha\theta\acute{\alpha}\rho\theta\eta\nu$; $\pi\epsilon\phi\acute{\alpha}\nu\theta\alpha\iota$, $\kappa\epsilon\kappa\alpha\theta\acute{\alpha}\rho\theta\alpha\iota$; $\gamma\rho\acute{\alpha}\phi\eta\theta\iota$, $\sigma\tau\rho\acute{\alpha}\phi\eta\theta\iota$ (Strong Aor. Pass. § 216. i.).

9. When an aspirate is lost at the end of a syllable according to the foregoing laws of sound, it is restored at the beginning in the following cases:—

$\tau\rho\acute{\iota}\chi$:- N. S. $\theta\rho\acute{\iota}\xi$ = $\theta\rho\acute{\iota}\kappa$ -s, D. Pl. $\theta\rho\acute{\iota}\xi\iota$ (§ 49. 9).

$\tau\rho\epsilon\phi$:- $\theta\rho\acute{\epsilon}\psi\omega$, $\tilde{\epsilon}\theta\rho\epsilon\psi\alpha$, $\tau\acute{\epsilon}\theta\rho\alpha\mu$ - $\mu\alpha\iota$ (§ 282. b).

$\tau\alpha\phi$:- $\theta\acute{\alpha}\pi$ - τ - ω , $\theta\acute{\alpha}\psi\omega$, $\tilde{\epsilon}\theta\alpha\psi\alpha$, $\tau\acute{\epsilon}\theta\alpha\mu$ - $\mu\alpha\iota$ (§ 283).

$\tau\alpha\chi$:- $\theta\acute{\alpha}\sigma\sigma\omega\nu$, $\theta\acute{\alpha}\tau\tau\omega\nu$; see above 7 (a).

Changes at the End of Words.

Elision is the *striking out* of a vowel at the end of a word before a vowel or diphthong (with rough or smooth breathing) at the beginning of the next word: e.g. ἀλλ' ἐγώ for ἀλλὰ ἐγώ, ὅτ' ἦν for ὅτε ἦν, ἐπ' αὐτῷ for ἐπὶ αὐτῷ, ἀπ' ἐμοῦ for ἀπὸ ἐμοῦ, παρ' ἡμᾶς for παρὰ ἡμᾶς.

(i.) Long vowels and diphthongs are never elided in Greek:—

e.g. μάχη ἦν, τῷ δούλῳ ἔστι, οἱ δοῦλοι εἰσι.

(ii.) The following short vowels are never elided:—

(a) Short *υ*: e.g. ἔστυ ἦν.

(b) Short *α* and *ο* in words of one syllable: e.g. τὰ θντα, τὸ θν.

(c) Short *ι* in περί, ἔχρι, μέχρι, τί, τι, ὅτι (Conjunction): e.g. περὶ ἐμοῦ, τί ἦν, ὅτι ἔλθον.

When, owing to the elision of a final vowel, the Voiceless Mutes come into contact with a Rough Breathing, they are changed into the corresponding Aspirates: e.g. ἐφ' ἑαυτοῦ for ἐπ' ἑαυτοῦ, καθ' ἡμέραν for κατ' ἡμέραν.

Crasis (κρᾶσις, *mixing*) is the *contraction* of a vowel or diphthong at the end of a word with a vowel or diphthong at the beginning of the next word.

It is employed instead of elision most commonly—

(i.) After καί and ᾤ:—

e.g. κᾶν for καὶ ἐν, κᾷν for καὶ ἐάν, κεί for καὶ εἰ, κᾷτα for καὶ εἶτα, χῶ for καὶ ὁ, χοῖ for καὶ οἱ; ὠγαθέ for ᾤ αγαθέ.

(ii.) After the Article, the Relative, and πρό:—

e.g. ἄνθρω for ὁ ἀνὴρ, τᾶμά for τὰ ἐμά, τοῦνομα for τὸ ὄνομα, τᾶλλα for τὰ ἅλλα, ταῦτό for τὸ αὐτό, βάτερον for τὸ ἄτερον (a by-form of ἕτερον), θοιμάτιον for τὸ ἱμάτιον; ἄν for ἃ ἄν, ἀγώ for ἃ ἐγώ, οὐφόρει for ὃ ἐφόρει; προῦ-βαλλον for προέβαλλον.

The mixed syllable is necessarily long; but the contractions are not always the same as in nouns and verbs. καί loses its *iota* in crasis (κᾶν, κᾷν); the *iota subscript* appears in the mixed syllable only when *ι* was present in the second of the two syllables which suffer mixing (κᾷτα). On accents in crasis, see Appendix II., Rule 8, p. 133.

APPENDIX II.

ACCENTS.

GENERAL RULES.

1. The Acute may stand on short or long syllables, the Circumflex only on syllables containing a vowel long by nature or a diphthong : *e.g.* τόν, τώ, τοὺς ; τῶν, τοῦ.

2. The Acute may stand on any of the last three syllables, the Circumflex only on the last or the last but one : *e.g.* θεός, παιδεύω, παιδεύομαι ; θεοῦ, δῶρον, ποιεῖτε.

3. But the Acute cannot stand on the last but two, nor the Circumflex on the last but one, unless the vowel of the last is short by nature : *e.g.* ἄνθρωπος, but ἀνθρώπῳ (not ἄνθρωπῳ) ; δῶρον, but δῶρον (not δῶρον).

4. When the last but one contains a vowel long by nature or a diphthong, and the vowel of the last is short by nature, the former, if accented at all, is accented with the Circumflex : *e.g.* δῶρον (not δῶρον), αἶμα (not αἶμα), ποιεῖτε (not ποιείτε), ἡλιξ (not ἡλιξ), Gen. ἡλικός.

Exceptions only apparent are words like ᾤσπερ, ᾤστε, ἦδε, etc. ; see below (Enclitics : 10, iv. ; 11, e).

5. The Acute on the last syllable is turned into the Grave when no stop follows : *e.g.* τὸν θεόν, χαλεπὰ τὰ καλά.

Except only the Interrogative τίς, τί : *e.g.* τίς ἀνὴρ ; τί δρᾷς.

6. Contracted syllables are—

- (a) Accented with the Circumflex when the *first* of the two uncontracted syllables was accented : *e.g.* τίμῳ, τίμῳ ; ποιέετε, ποιείτε ; δηλόεσθαι, δηλοῦσθαι ; γενέων, γενῶν.
- (b) Accented with the Acute when the *second* of the two uncontracted syllables was accented : *e.g.* τίμαέτω, τίμαέτω ; ποιεοῖην, ποιοῖν ; δηλοόμενος, δηλούμενος.
- (c) Unaccented when neither of the uncontracted syllables was accented : *e.g.* ἐτίμαον, ἐτίμων ; ποίεε, ποίει ; δήλος, δήλου ; γένεος, γένους.

☞ It will be seen that no syllable has the Circumflex merely because it is contracted ; and many syllables have it which are not contracted (*e.g.* δῶρον, αἶμα).

7. When the final vowel of Prepositions and Conjunctions accented on the last syllable is elided, the accent disappears together with it: e.g. ἐπ' αὐτῷ for ἐπὶ αὐτῷ, οὐδ' ἔδυνάμην for οὐδὲ ἔδυνάμην. In all other classes of words the accent of the elided syllable is thrown back as an Acute on to the preceding syllable: e.g. ἔπ' ἦσαν for ἔπτα ἦσαν, εἰμ' Ὀδυσσεύς for εἰμι Ὀδυσσεύς; thus εἰ δελὶν ἔδρασας, δεινὰ καὶ παθεῖν σε χρή.

8. When two words suffer Crasis, the accent of the first disappears, and that of the second determines the accent of the *mixed* word: see examples on p. 131.

9. Prepositions of two syllables, except ἀμφί, ἀντί, ἀνά, διδ, throw back their accent on to the first syllable when they are placed after the word to which they belong: e.g. τοῦτων περὶ = περὶ τούτων. So too πάρα = πᾶρεστι, ἐνι = ἐνεστι. The throwing back of the accent is called *Anastrophe*.

Enclitics.

10. Certain words generally *lose their accent* in consequence of being pronounced, like the Latin *-que*, in close connexion with the preceding word: these are called "Enclitics" (*Leaning words*).

(i.) The following forms of the Personal Pronouns:

με, μου, μοι; σε, σου, σοι (§ 128); ἐ, οὐ, οἱ (§ 134).

(ii.) All forms of the Indefinite τις, τι, except ἄττα (§ 152).

(iii.) The Adverbs—

<p>που, <i>anywhere</i>; ποι, <i>anywhither</i>; ποθεν, <i>any- whence</i>; ποτε, <i>ever</i>; πως, <i>anyhow</i>; πη, <i>anyhow</i>. γε, <i>at any rate</i>; -δε, <i>-wards</i>, and in ὅδε, § 140; τοι, <i>truly</i>; νυν, <i>accordingly</i>; περ, <i>just</i>; πω, <i>yet</i>.</p>	}	Indefinite
--	---	------------

(iv.) The Conjunction τε, Lat. *-que* (and *-τε* in Compounds like ὥστε).

(v.) The Present Indicative of εἰμι, *I am*, when used with a Predicate Adjective or Predicate Noun, and φημι, *I say*, except in the 2nd Person Singular (εἶ, φής).

11. *Rules for the use of Enclitics.*

(a) When the syllable that precedes the enclitic has an accent of its own, the accent of the enclitic disappears without producing any effect, except that a preceding Acute is not changed into the Grave (Rule 5): e.g. τιμῶ σε, *I honour thee*; σοφός τις, *a certain wise man*; σοφοί τινες, *certain wise men*; θεός ἐστιν ἀγαθός, *God is good*.

- (b) When the syllable that precedes the enclitic has no accent of its own, the accent of the enclitic is thrown back upon it as an Acute, except when the effect would be to produce two successive syllables both accented with the Acute: *e.g.* ἀνθρωπός τις, *a certain man*; δῶρόν τι, *a certain gift*; ἐν τε τῇ χώρῃ, *and in the country*; but λόγος τις (not λόγός τις), *a certain argument*.
- (c) When an enclitic of two syllables follows a word accented with the Acute on the last syllable but one, it retains its accent on the second syllable: *e.g.* λόγοι τινές, λόγων τινῶν, λόγοι ποτέ ἦσαν.
- (d) When several enclitics follow one another, each throws its accent as an Acute on to the preceding syllable: *e.g.* εἰ πῶς τίς τινά ποι πέμποι, *if perchance anyone should send anyone anywhere*.
- (e) Enclitics are sometimes written at the end of the word that precedes: *e.g.* οἶμοι, *ah me*; οὐπω, *not yet*; ὅσπερ, *just who, the very man who*; ὅστις, *anywho, any man who*; ὥσπερ, *just as* (not ὡσπερ; *cf.* Rule 4 above); so always -δε both in the sense -wards, and when added to Demonstratives: *e.g.* οἰκόνδε, *homewards*; ὅδε, ἧδε, *this here* (for ὁ δε, ἡ δε; *cf.* § 140).

12. The only other cases (besides those mentioned above) in which enclitics are accented are:—

- (a) When they are emphatic, or stand at the beginning of a clause: *e.g.* οὐκ ἐκείνον ἀλλὰ σέ στέργω, *I love not him but you*; μετὰ σοῦ, *with you*; σοὶ λέγω, *it is to you that I am speaking*; τινὲς λέγουσι, *certain persons say*; φαμέν τοίνυν, *we declare accordingly*. Enclitics at the beginning of a clause are rare.
- (b) When the syllable on which their accent would have to fall is elided: *e.g.* καλὸν δ' ἐστίν, for καλὸν δέ ἐστιν, *but it is a fair thing*; ἀλλ' εἰσι καλοί, for ἀλλὰ εἰσι καλοί, *but they are fair*.

OBS.—The whole Present Indicative of the verb εἰμί, *I am*, is accented when it denotes existence: *e.g.* ἔρ' εἰσίν, *they are still in being*; εἰσι λόγοι, *there are arguments (= arguments exist)*. The 3rd Sing. is accented on the first syllable—

- (i.) When it denotes existence: *e.g.* οὐκέτ' ἐστιν, *he is no more*.
- (ii.) At the beginning of a clause: *e.g.* ἔστι τοῦτ' ἀληθές, *this is true*.
- (iii.) In the sense “it is allowed,” “it is possible” (= ἐξέστι).
- (iv.) After εἰ, καί, οὐκ, ὥς, and the elided ἀλλ', τοῦτ': *e.g.* οὐκ ἐστίν ἀληθές, *it is not true*.

Atona.

13. A few words have no accent in consequence of being pronounced in close connexion with the *following* word; these are called "Atona" (*Accentless words*):—

(i.) Four forms of the Article: ὁ, ἡ, οἱ, αἱ.

(ii.) Four Prepositions: εἰς, ἐς, *into*; ἐν, *in*; ἐκ, ἐξ, *out of*; ὧς, *to*.

(iii.) Two Conjunctions: εἰ, *if*; ὥς, *as, when, that*.

(iv.) Two Adverbs: οὐ, οὐκ, οὐχ, *not*; ὥς, *how*. [But ὥς, *thus*, is not an Atonon.]

14. The only cases in which Atona receive an accent are:—

(a) When an enclitic follows: *e.g.* εἴ τις, *if any one*; οὐ φησι, *he says not, he denies*; ὅδε, *this here*; εἴτε, *whether*, Lat. *sive*; οὔτε, *neither*, Lat. *neque*.

(b) When no word follows with which they can be connected: this can only happen in the case of οὐ before a stop: *e.g.* φῆς ἢ οὐ; *say you so or not?*

SPECIAL RULES.**Nouns and Adjectives.**

15. The following rules apply to all three declensions generally:—

(i.) In the inflected cases of Nouns and Adjectives the accent remains unchanged on the syllable which is accented in the Nominative Singular, so long as the general rules of accentuation permit: *e.g.* ᾠρᾶ, ᾠρᾶν, ᾠρᾶς, ᾠρᾷ; λόγος, λόγε, λόγον, λόγου, λόγῳ; ἄνθρωπος, ἄνθρωπε, ἄνθρωπον. When, owing to a change at the end of the word, the original accent would violate one of the general rules of accentuation (1—4), it is shifted just so far towards the end of the word, or changed just so much, as is absolutely necessary: *e.g.* ἀνθρώπου, ἀνθρώπῳ; σῶμα, σώματος, σωμαίων; τεῖχος, τεύχος; πολίτης, πολίτα.

(ii.) The endings αι and οι of the Nominative Plural are treated as short: thus ὦραι, ἄνθρωποι.

(iii.) The Genitive and Dative of all numbers, when long and accented on the last syllable, are accented with the *Circumflex*: *e.g.* τιμῇ, τιμῆς, τιμῇ, τιμών, τιμαῖς, τιμαῖν; ὁδός, ὁδοῦ, ὁδῶ, ὁδῶν, ὁδοῖς, ὁδοῖν.

Obs. 1. No rule can be given for accenting the Nominative Singular, except in a few classes of words: *e.g.* Nouns of the 3rd decl. in *eus* and *ω*, most Adjectives in *ης*, and Adjectives meaning "good" or "bad" have the Acute on the last syllable, like *βασιλεὺς* (§ 38. 3), *πειθῶ* (§ 40), *εὐγενής* (§ 100), *ἀγαθός*, *good*; *ἐσθλός*, *noble*; *χρηστός*, *serviceable*; *καλός*, *beautiful*; *σοφός*, *wise*; *κακός*, *bad*; *πονηρός*, *wicked*; *αἰσχροός*, *disgraceful*.

Obs. 2. Special exceptions to the above rule (15. i.) in the Vocative are—*δέσποτα* (§ 19 b, note); *πάτερ*, *θύγατερ* (§ 42); *ἄνερ*, *γύναι* (§ 49); *Διόγενες*, *Περικλεις* (and other nouns declined like them, § 33); *σῶτερ*, *Ἀπολλων*, *Πόσειδον* (§ 44). In all these forms the accent of the Voc. Sing. retreats as far as possible from the end; so too in compounds like *Ἀγάμεμνον* (Nom. *Ἀγα-μέμνων*), *κακόδαμον* (Nom. *κακο-δαίμων*).

16. The following rules apply to particular declensions:—

(i.) In the 1st decl. of Nouns the ending *ων* of the Gen. Plur. is always accented with the Circumflex, whatever the accent of the Nom. Sing., because here *ων* is a contraction of *δ-ων*: *e.g.* *ῥῥᾶ*, *ῥῥῶν*; *Μοῖσα*, *Μουσῶν*.

(ii.) In the Feminine of Adjectives of Class I. the accent follows that of the Nom. Sing. *Masculine*, so far as the general rules of accentuation permit; see examples in § 92. Thus: from *δίκαιος* we have Fem. Nom. Sing. *δικαία*, Nom. Plur. *δικαίαι* (not *δικαῖαι*, as we might expect from Rule 15. i.), Gen. Plur. *δικαίων* (not *δικαῖων*, as we might expect from Rule 16. i.).

(iii.) Contracted Nouns and Adjectives of the 1st and 2nd decl. have the Circumflex on the last syllable throughout (except Compounds of *νοῦς*, *πλοῦς*, *ροῖς*, *e.g.* *εὐνοῦς*, *ἔπλοῦς*, *εὔροῦς*, § 93. iii.). In most cases the accent is explained by General Rule 6, *e.g.* in *Ἀθηνα* = *Ἀθηναῖα* (§ 20. i.), *νοῦς* = *νόος* (§ 26): so too in nouns like *γῆ* = *γέα*, *earth, land*; *Ἑρμῆς* = *Ἑρμῆας*, *the god Hermes* (Plur. and Du. *statues of Hermes*), which differ from *μάχη* (§ 17), *Ἀτρεΐδης* (§ 19), only in their accent:—

- | | |
|-----------------|--|
| Sing. N. V. | γῆ, A. γῆν, G. γῆς, D. γῆ. |
| { Sing. N. | Ἑρμῆς, V. Ἑρμῆ, A. Ἑρμῆν, G. Ἑρμοῦ, D. Ἑρμῆ. |
| { Plur. N. V. | Ἑρμαῖ, A. Ἑρμαῖς, G. Ἑρμῶν, D. Ἑρμαῖς. |
| { Dual N. V. A. | Ἑρμᾶ, G. D. Ἑρμαῖν. |

Borῥᾶς, *North Wind* (Doric for *Βορέας*, § 20. ii.), has *Borῥᾶν*, *Borῥᾶ*, *Borῥᾶ*. In some cases, however, the accent violates Rule 6, *e.g.* in *χρυσοῦς*, contracted from *χρυσέος* (§ 93. i.).

(iv.) In the Attic 2nd decl. the Acute of the Nom. Sing. is retained throughout (contrary to Rule 15. iii.): *e.g.* *νεώς*, *νεῶν*, *νεῶ*, *νεῆς* (§ 27). The *ω* is treated as short in accenting such words as *Μενέλεως*, *Ἰάεω* (§ 94).

(v.) In the 3rd decl. words of one syllable shift their accent to the ending in the Gen. and Dat. of all numbers (contrary to Rule 15. i.); when the ending is short it takes the Acute, when long the Circumflex (according to Rule 15. iii.): *e.g.* *θήρ*, *θηρ-ός*, *θηρ-ι*, *θηρ-ών*, *θηρ-σι(ν)*, *θηρ-οῖν*; *πούς*, *ποδ-ός*, *ποδ-ι*, *ποδ-ών*, *πο-σι(ν)*, *ποδ-οῖν*: but *θήρ-α*, *θηρ-ας*; *πόδ-α*, *πόδ-ας*.

Exceptions:—

- (a) Participles accent the stem in all cases: *e.g.* *ὄν*, *ὄντ-ος*, *ὄντ-ι*, *ὄντ-ων*, *ὄντ-σι(ν)*; *θείς*, *θέντ-ος*, *θέντ-ι*, *θέντ-ων*, *θεί-σι(ν)*.
- (b) The word *πᾶς* accents the stem in the Gen. and Dat. Plur.: thus *πάντ-ων*, *πᾶ-σι(ν)*, but *παντ-ός*, *παντ-ι*, § 97.
- (c) The words *παῖς*, *δμῶς* (*captive of war*), *ὄδς*, *Τρώς* (*Trojan*), accent the stem in the Gen. Plur. and the Gen. and Dat. Dual: thus *παῖδ-ων*, *παῖδ-οῖν*, but *παῖδ-ός*, *παῖδ-ι*, *παι-σι(ν)*.

(vi.) In the words of the 3rd decl. like πόλις (§ 37.1), πῆχυς (§ 47), the endings -ας, -ων are treated as short: thus πόλε-ας, πόλε-ων; πῆχε-ας, πῆχε-ων.

(vii.) In Adjectives of the 3rd decl. in -ων, st. -ον-, including Comparatives in -ίων, st. -ιον-, the accent retreats as far as possible from the end: e.g. εὐδαίμων, εὐδαιμον (§ 98); βελτίων, βέλτιον (§ 120).

(viii.) In the few Adjectives of the 3rd decl. in -ης, st. -ες-, not accented on the last syllable in the Nom. Sing. (cf. § 100), the accent generally retreats as far as possible from the end: e.g. εἰθήης, Neut. εἷθες, Gen. Plur. εἰθῶν (not εἰθῶν, though -ων is a contraction of -ων); αὐτάρκης, self-sufficient, αὐταρκες, αὐτάρκων: so τριήρης, τριήρων (or τριηρῶν).

Verbs (including Infinitives and Participles).

17. (i.) As a rule the accent retreats as far from the end of the verb as the general laws of accentuation permit, i.e. it stands on the last syllable but one when the last is long by nature, on the last syllable but two when the last is short by nature: e.g. λύω, λύνων, ἐλελύκη, λύειν, λύων; λύομεν, ἔλϋον, ἐλύκα; λῦε: so too in Compounds, ἀπολύω, ἀπόλυε.

(ii.) Final αι and οι are treated as short, except in the Optative Mood: e.g. λύομαι, λέεσθαι, λέλυμαι, λέλυνται, λύομενοι; but λύσαι, ἀπολύσαι (Aor. Opt.); λύοι, ἀπολύοι (Pres. Opt.).

(iii.) Contracted forms are accented according to General Rule 6.

Note that the Subjunctive and Optative of all Passive Aorists and of the Present and Strong Aorist Active and Middle of verbs in -μι (except verbs in -νῦμι and the Deponents δύναμαι, ἐπίσταμαι, κρέμαμαι, ἄγαμαι, ἐπριάμην, ὠνήμην) are accented as contracted forms: λυθῶ (= λυθε-ω), λυθείην (= λυθε-ιην), λυθείμεν (= λυθε-ιμεν); ἰσθῶ (= ἰσθά-ω), ἰσταίην (= ἰστα-ιην), ἰσταίμεν (= ἰσθά-ιμεν), cf. § 252; θῶμαι (= θε-ωμαι), θείμην (= θε-ιμην), θεῖσθε (= θε-ι-σθε), cf. § 259. [But δύνωμαι, ἐπίστωμαι, etc.; δύναο, ἐπίστατο, etc.]

18. Exceptions:—

(i.) Four forms of the Thematic Aorist (Strong) accent the vowel ο/ε:—

The 2nd Sing. Imperat. Mid.: λιποῦ (= λιπ-έ-ο).

The Infin. Mid.: λιπέσθαι.

The Infin. and Part. Act.: λιπεῖν (= λιπ-έ-εν), λιπών.

So too the 2nd Sing. Aor. Imperat. Act. of five verbs: εἰπέ, ἐλθέ, εἰρέ, ἰδέ, λαβέ; but not in their Compounds: ἔπειπε, ἔπελθε.

- (ii.) The following Infinitives and Participles accent the last syllable but one with the Circumflex or Acute according to its quantity :—

All Infinitives in *-ναι*: Perf. Act. λευκέναι, Aor. Pass. λυθῆναι, Pres. Act. ιστάναι, δεικνύναι, Aor. Act. θείναι, δοῦναι, βῆναι.

The Infin. and Part. of the Perf. Pass. and Mid.: e.g. λελῦσθαι, λελυμένος; τετιμῆσθαι, τετιμημένος; δεδῶσθαι, δεδομένος.

The Weak Aor. Infin. Act.: λῦσαι, τιμῆσαι, πλέξαι.

Obs.—Distinguish the following forms in *-σαι* of the Weak Aor.:—

2nd Sing. Imper. Mid. (αι short): *τίμησαι.*

3rd Sing. Opt. Act. (αι long): *τιμήσαι.*

Infin. Act. (αι short): *τιμήσαι.*

But *πλέξαι* is the same in all three forms, *λῦσαι* in two of them.

- (iii.) All 3rd declension Participles in *-ς* (Nom. Sing. Masc.) have the Acute on the last syllable, except that of the Weak Aorist Active: Perf. Act. λελυκώς, ἐστηκώς; Aor. Pass. λυθείς, σταθείς, πλακείς; Pres. and Strong Aor. Act. of verbs in *-μι*, ιστάς, τιδείς, διδούς, δεικνύς; στάς, θείς, δούς: but Weak Aor. Act. λύσας, στήσας.

- (iv.) In the Feminine and Neuter, and in the oblique cases of all three genders, Participles are accented as Adjectives, i.e. the accent remains unchanged on the same syllable as in the Nom. Sing. Masc. so far as the general laws of accentuation permit: thus ἀπολῶν, ἀπολῶνσα, ἀπολῶν (not ἀπόλων); λελυκώς, λελυκυῖα, λελυκός; λυθείς, λυθείσα, λυθέν; λύσας, λύσασσα, λύσαν.

Obs.—Distinguish *τίμησον* (Nom. Sing. Neut. of the Fut. Part. Act.), *τίμησον* (2nd Sing. Weak Aor. Imperat. Act.).

- (v.) In Compounds the accent is not allowed to retreat—

(a) Beyond the *Augment*: e.g. ἀπάγω, ἄπαγε, but ἀπήγον (not ἄπηγον); παρέχω, πάρεχε, but παρέσχον (not πάρεσχον); πάρεστι, but παρῆν (not πάρην); ἀφήμι, ἀφήκε (not ἄφηκε), ἀφείτο (not ἄφειτε), ἀφείκα (Augment for Reduplication; not ἄφεικα).

(b) Beyond the *syllable immediately preceding the verbal part*: e.g. ἐπίσχες (not ἐπισχες), ἀπόδος (not ἀποδος), ἀνταπόδος, συνέκδος.

(c) Beyond the *verbal part* in the following forms:—

Infinitives and Participles of verbs in *-μι*: e.g. παραστήναι, παραστάς; ἀποδῶναι, ἀποδούς, ἀποδόσθαι; παρῖναι, παρών, ἐξόν; κατακείσθαι. [But Indic. ἀπειμι, πάρεστι, ἔξεστι; Imperat. ἄπιθι, πάρισθι.]

The 2nd Sing. Strong Aor. Mid. of verbs in *-μι* when compounded with a preposition of *one* syllable: e.g. προθοῦ, ἀφοῦ. [But περίθου, ἀπόδου, etc.]

WORDS DISTINGUISHED BY THEIR ACCENT.

☞ The following list contains only words of some importance. Poetical words are marked with an asterisk. Words occurring only in Homer are omitted.

ἄγος, pollution: ἄγος, leader.
 ἄγων, leading: ἄγών, contest.
 αἰνός, * tale: αἰνός, * dreadful.
 ἀληθής, true: ἀληθες; really!
 ἄλῳ, Aor. Subj. of ἀλίσκομαι:
 ἄλω, threshing-floor (Acc.).
 ἀνά, up: ἀνά (i.) Voc. of ἀναξ.
 (ii.) = ἀνάστηθι.
 ἄνω, up: ἀνώ, Aor. Subj. of ἀνίημι.
 ἄρα, then: ἄρα, interrogative: ἄρα, curse.
 αὐτή, this (Fem.): αὐτή = ἡ αὐτή.
 βασίλεια (i.) queen, (ii.) palaces:
 βασιλεία, kingdom.
 δεινός, terrible:
 δεινός, Gen. of δεινα, so and so.
 δειράς, ridge: δειράς, Aor. Part. of δέρω.
 δῆμος, people: δημός, fat.
 διδ, through: Δία, Acc. of Ζεύς:
 δία, * Fem. of διος, divine.
 εἰ, if: εἰ, 1st Sing. of εἶμι or εἴμι.
 εἶα, on! εἶα, 3rd Sing. Past Impf. of ἔδω.
 εἶκω, I yield: εἰκά* = εἰκόνα, image (Acc.).
 εἶμι, I am: εἴμι, I will go.
 εἶπε, he said: εἶπέ, say.
 εἷς, one: εἷς, Aor. Part. of ἔημι.
 εἰσί, they are: εἰσι, he will go.
 εἴτε, whether: εἴτε, 2nd Plur. Opt. of εἶμι.
 ἐνί = ἐν: ἐνι = ἐνεστι.
 ἐνός, Gen. of εἷς, one: ἐνος, by-gone.
 ἐξαίρετος, choice:
 ἐξαιρετός, that can be taken out.
 ἐφευρε, Indic.: } (Aor. of ἐφευρίσκω).
 ἐφευρε, Imperat. }
 ἦ, than, or:
 ἦ (i.) verily.
 (ii.) said he (§ 265).
 (iii.) I was (= ἦν, § 266).
 ἦ, Subj. of εἶμι.
 ἦ, the: ἦ, who (Dat. ἦ).
 ἦν (i.) I was, he was.
 (ii.) said I (§ 265).
 ἦν (i.) = ἔδω.
 (ii.) = Lat. *en*, interj.
 ἦρα, S. 1. Aor. of αἶρω:
 ἦρα, S. 3. Past Impf. of ἐράω.

ἦρατο, Aor. Mid. of αἶρω:
 ἦράτο, Past Impf. of ἀρδομαι.
 θεά, goddess: θεά, spectacle.
 θεῶν, of gods: θεών, running.
 ἰδοῦ, see, Imperative of εἰδόμεν:
 ἰδοῦ, behold! interj.
 ἴω, Subj. of εἶμι:
 ἴω, Imperative of ἰδομαι: ἴω, ho!
 καλῶς, beautifully: κάλω, cable.
 κᾶν = καλ ἔδω: κᾶν = καλ ἔν.
 κῆρ, ἡ, goddess of doom: κῆρ, τό, heart.
 κλεῖς, key: κλεῖς = κλειδες.
 κράτος, Nom. strength: κρᾶτός, Gen. head.
 λέων, lion: λεών, people (Acc.).
 μῆτις, * device: μήτις, lest anyone.
 μυῖριοι, ten thousand: μύριοι, countless.
 μύσος, abomination: Μύσος, Mysian.
 νέος, new: νεός (for νεῖος), fallow land.
 νέων, Gen. Plur. of νέος:
 νεῶν, Gen. Plur. of ναῦς:
 νεών, Acc. Sing. of νεός.
 νόμος, law: νομός, pasture.
 νῦν, now: νυν, accordingly.
 οἱ, Nom. Pl. Masc. of ὅ:
 οἱ, Nom. Pl. Masc. of ὅς:
 οἱ, Dat. Sing. (Reflex.):
 οἱ, whither.
 οἶκοι, houses: οἶκοι, at home.
 οἶος, of a sheep: οἶος, alone:
 οἶος, Lat. *qualis*.
 ὅμως, nevertheless: ὁμῶς, together.
 ὄρων, of boundaries: ὄρῶν, seeing.
 οὐκοῦν, therefore: οὐκουν, therefore not.
 παρὰ, by: πάρα = πάρεστι.
 παρῆσι, S. 3. of παρῆμι:
 παρῆσι, Dat. Pl. of Aor. Part. of
 παρῆμι.
 περί, about: πέρι = περίεστι.
 περιστάσι, Dat. Pl. of περιστάς:
 περιστάσι, Acc. S. of περιστάσις.
 πῶν, Aor. Part. of πίνω: πῶν, sat (Adj.).
 πόθεν; whence? ποθεν, anywhere.
 ποῖ; whither? ποι, anywhere.
 ποῖος; of what sort?
 ποῖος, of some sort.

ποσίν, Dat. Pl. of ποῦς :

πόσιν, Acc. (i.) husband, (ii.) drink.

πόσος; of what size?

ποσος, of some size.

πότε; when? ποτε, ever.

πού; where? που, anywhere.

πῶς; how? πως, somehow.

σίγα, Imp. of σιγάω: σίγα, Adv. silently.

σύν, ξύν, with: σύν, Acc. of σύς.

ταῦτα, these things: ταῦτά = τὰ αὐτά.

τιθεῖς, Part.: τιθεῖς, for τίθης (§ 257. 1).

τίς; who? τις, anyone.

τρόπαιον, trophy:

τροπαῖον, routing, Acc. of τροπαῖος

(Zeús).

τρόπος, manner: τροπός, thong.

τρόχος, running: τροχός, hoop.

φάναι, Inf. of φημί:

φανά, torch processions.

φᾶσι, P. 3. Indic.:

φᾶσι, Dat. Plur. of Part. of φημί.

φυγῶν, Aor. Part. of φεύγω:

φυγῶν, Gen. Pl. of φυγή.

φῶς, τό, light: φῶς*, δ, man.

ὦ, o, with Voc.:

ὦ, oh (independent interj.).

ῥοι = οἱμοι, alas:

ῥοι, Nom. Pl. of ῥος, shoulder.

ῥοι, Nom. Plur. of ῥμός, raw.

ὡς, as, when, that, how:

ὡς, thus, so.

APPENDIX III.

NOTES AND AUTHORITIES ON FORMS.

§§ 33, 37, 39. N. V. A. Dual of 3rd Decl. in -ει (contracted).

The evidence of inscriptions is meagre, but so far as it goes it supports the above form: see Meisterhans, *Grammar of the Attic Inscriptions*, 2nd ed., pp. 103 (ζεύγει, etc.), 108 (ἀλύσει, etc.), 113 (νίει), 162. The forms in -η, which appear from B.C. 390 onwards, are probably Plurals, used here as often elsewhere for Duals. The evidence against the uncontracted form (-εε) is given by Dr. Rutherford, *New Phrynichus*, p. 142.

§ 49 (7). *εap* is uncontracted in inscriptions: Meisterhans, pp. 103, 58.

(21). *νίος* has also a form without ι (*ύος* or *ύός*), which, like *νίος*, appears in very old inscriptions. In later times it became the prevailing form. Meisterhans, p. 47, 113.

(24). The Gen. and Dat. Dual of *χείρ* is *χειροῖν* (not *χεροῖν*) in inscriptions: Meisterhans, p. 114. Cf. Eur. *Ion*, 1493, 1443.

§ 102. The contracted Dual N. V. A. *γλυκεῖ* is given by Kühner, *Griechische Grammatik* (3rd edition). Meisterhans quotes no evidence.

§ 111. "After a mute and liquid the Comparative ends in -ότερος, not -ώτερος," Meisterhans, p. 118 (ἀκροτέρα, etc.), Krüger, *Griechische Sprachlehre*, § 23. 2. Anm. 2 (πικρότερος, μακρότερος).

§§ 181-183. Imperative, 3rd Person Plural.

The following forms are all late: Meisterhans, p. 132:—

Active: Pres. and Perf.	-έτωσαν (for -όντων).
	Aor. -άτωσαν (for -άντων).
Pass. and Mid.:	Pres. -έσθωσαν (for -έσθων).
	Perf. -σθωσαν (for -σθων).
Mid.:	Aor. -άσθωσαν (for -άσθων).
Pass.:	Aor. -ήτωσαν (for -έντων).

§ 182. The evidence for the endings of the Pluperfect Active -η, -ης, -ει(ν), etc., is given by Rutherford, *New Phrynichus*, pp. 229 ff. The following less correct endings are gradually disappearing from the best English texts: S. 1. -ειν, 2. -εις, 3. -ει; P. 1. -είμεν, 2. -είτε; D. 2. -ειτον, 3. -είτην.

§§ 183, 254. -ει, as the general ending of the 2nd Person Singular Present Indicative Active and Passive, does not appear to be older than B.C. 400-300. Previously we find -η, the normal contraction of -εαι (= -εσαι): Meisterhans, p. 131. The -ει, which is common in texts and is often mentioned by scholiasts as Attic for -η (especially in the forms βούλει, οίει), is explained by Meisterhans and Blass (*Aussprache des Griechischen*, p. 41) as due to the tendency which began about B.C. 378 to spell every -η as -ει: e.g. εἰπέη (= ἡρέθη), τυγχάνει (Subjunctive), ἀγαθὲ τύχει (= ἀγαθῇ τύχῃ). Others hold that -ει is an ending borrowed from the Active; e.g. the 2nd Sing. Pres. Indic. Act. was originally φέρεῖ (= φέρε-σι, Sanskrit dhāra-si), the s being afterwards added to make it look more like a 2nd Pers.: Brugmann, *Griechische Grammatik*, § 108; Henry, trans. by Eliot, § 264; King and Cookson, *Introduction to Comparative Grammar*, p. 77. At any rate -ει is a very peculiar form of the Passive and Middle, which cannot be connected phonetically with -η.

§ 190. The augmented forms η- and ην- of verbs beginning with εἰ- and εν- is attested by inscriptions of the classical period: Meisterhans, p. 136; cf. Rutherford, *New Phrynichus*, p. 245.

§ 224. The rule here given is supported by Attic inscriptions (Meisterhans, p. 145, verbs in -αίνω). Dr. Rutherford's exceptions (*First Greek Grammar*, p. 162) find no support there.

§ 225. There is no evidence for the dropping of ν before σ in verbs (2nd Pers. Sing. Perf. and Pluperf. Pass. and Mid.).

§ 238 (281, δ). πνέω has πνευσόμαι (-εῖται) once or twice acc. to MSS. In Aristoph. *Ranæ* 1221 Dindorf now reads πνέσεται.

§ 239, note. Strictly speaking the augmented forms in -ει of the verb ἐργάζομαι are limited to the Perfect (ἐργασμαι); in the Past Imperfect and Aorist inscriptions support ἐργαζόμην, ἡργασόμην; Meisterhans, p. 135 f.; Rutherford, Preface to *First Greek Grammar*, and in his *Thucydides* IV.

§ 255. ἐστώς, the organically correct form of the Neuter of the Strong Perf. Part. of ἵστημι, is the only form recognised by recent German authorities (Hartel, Kaegi, etc.): ἐστώς appears in some MSS. (e.g. in Oed. Tyr. 633, τὸ νῦν παρῆστος νεῖκος, Jebb).

§ 258. The incorrect forms of the Perfect Active and the Perfect Middle of τίθημι ought to be banished from the few passages in which they are found in texts (Veitch, *Greek Verbs Irregular and Defective*, pp. 563, 564); the form τέθηκα is attested by four inscriptions of the dates B.C. 400-200 (Meisterhans, p. 152), and is approved as correct by Rutherford in the Preface to his *First Greek Grammar*; τέθεικα does not appear till the 1st century B.C.; τέθειμαι does not occur at all in Attic inscriptions, the Perfect Passive meaning being regularly replaced by κείμει and its compounds (Meisterhans, p. 153); the rare Perfect Middle was probably spelled τέθημαι.

§ 266. "For ἔστων (3rd Plur. Imperative of εἶμι) the Attics said δῶτων," Meisterhans, p. 153; but this form is rare in texts (Veitch, p. 200), and is therefore excluded from the paradigm.

§ 284 (b). Forms of σφίζω.

The ι subscript in the Present is fully attested by Meisterhans, p. 142, note. The only inscription which he quotes for the Perfect Passive has διασεσφισμένους (after B.C. 319, p. 149 note)—probably a confusion of the two stems σφδ- and σω-, and thus pointing to the two forms σεσφισμένος, σεσωμένος. The ι subscript should at any rate be written wherever the stem with a δ appears. Meisterhans also quotes a Future σωῶ = σωιῶ (from σωίζω = σάζω), like καθιῶ (from καθίζω), and an Aorist ἔσφσε (from st. σφδ-): pp. 143, 145.

§ 287 b. ζώννυμι forms Perf. Pass. ξζωμαι, not ξζωσμαι in Attic inscr.: Meisterhans, p. 148. So, too, recent editors in *Thucydides* I. 6 (διεζωμένοι): cf. the noun διδζωμα.

§ 288 (i.). The Strong Aor. of τέμνω is always ἔτεμον, never ἔταμον in Attic inscriptions: Meisterhans, p. 146. In MSS. ἔταμον, ἑταμόμην have very slender authority in Attic; see Veitch and Classen on *Thucydides* I. 81.

§ 289 i. θνήσκω should probably be written with ι subscript: Meisterhans, p. 141, note, Jebb Oed. Tyr. 623.

§ 292. For parts of verbs of "saying," see Rutherford, *New Phrynichus*, pp. 326-334.

APPENDIX IV.

DIALECTS.

Greek was the language of the *Hellēnes* ("Ἕλληνες), the inhabitants of Greece and the Greek colonies in Asia Minor, Sicily and other parts. It is akin to the languages of the Hindoos, Persians, Romans, and to those of the Slavonian, Germanic and Celtic peoples. All these languages are *sister tongues*, and together form the Indo-European family.

Greek, unlike Latin, was the language not of a single city but of a whole country; and, as the same words were pronounced and spelled differently in different parts of the country, the Greek language included a number of *dialects*, which differed from one another in the same sort of way as the dialect of Yorkshire differs from that of Somersetshire. As different forms of literature arose in different parts of Greece, the masterpieces of one district were taken as models in other districts, and hence arose various *literary dialects*, which were more or less artificial and differed from the actual speech of those who wrote in them. The same thing has happened in other countries; a particular dialect has stamped itself upon a particular form of literature, and so become current either as the style of that form of literature or as the speech of the educated throughout the country.

The chief dialects of Greek are :—

1. The **Ionic**, spoken chiefly by the Ionians in Asia Minor, Attica, and numerous islands and colonies. The Ionic was the first to become a literary dialect. It assumed three different yet closely allied forms :—

- (a) The *Old Ionic* or *Epic*, found in HOMER, HESIOD, and other Epic poets.
- (b) The *New Ionic*, found in the historian HERODOTUS.
- (c) The *Attic*, found in the tragedians AESCHYLUS, SOPHOCLES, EURIPIDES, the comic poet ARISTOPHANES, the historians THUCYDIDES and XENOPHON, the philosopher PLATO, the orators LYSIAS, DEMOSTHENES, AESCHINES, and others. Owing to the importance of Athens and Attic literature, Attic became the chief dialect of Greece: so much so that by "Greek" is generally meant "the Attic dialect of Greek".

Obs. 1. There are minor differences of usage even among Attic writers, depending partly upon the date at which they wrote, partly upon the extent to which they adopted or departed from the forms of the spoken language; for example, the comic poets and the orators wrote and pronounced *θάλαττα*, *πράττω*, *ἔρην*, etc., where the tragedians and Thucydides wrote *θάλασσα*, *πράσσω*, *ἔρσην*, etc.; the former are the colloquial, the latter the literary forms of these and similar words. In this Grammar prominence is given to the forms of the *literary* language employed by the tragedians and Thucydides.

Obs. 2. Even after Athens had ceased to be the leading state of Greece (from B.C. 404 onwards), Attic maintained its position as the chief Greek dialect. After the time of Alexander the Great (from about B.C. 300 onwards) Attic, considerably modified by the introduction of foreign words and by internal changes, gradually became "the common language" (*ἡ κοινὴ διάλεκτος*) of the whole Greek world, ousting the other dialects from the field. The NEW TESTAMENT is written in a form of this "common language".

2. The **Aeolic**, spoken chiefly by the Aeolians in Asia Minor, Boeotia and Thessaly, and found in the fragments of the poet ALCAEUS and the poetess SAPPHO.

3. The **Doric**, spoken chiefly by the Dorians in the Peloponnesus, Northern Greece, Crete, and numerous colonies in Sicily and Southern Italy: the bucolic or pastoral poet THEOCRITUS wrote mainly in Doric.

Obs. The choruses of the Attic tragedians were supposed to be written in Doric; but it was a purely conventional Doric, differing from Attic only in the substitution of *ā* for *η*.

APPENDIX V.

ALPHABETICAL LIST OF PRINCIPAL PARTS OF VERBS.

The figures in the right hand column indicate the sections of the Accidence in which the verb or similar formations will be found.—The forms printed in small type in §§ 280-292 are here enclosed in square brackets.

Present.	Future.	Aorist.	Perf. Act.	Perf. Pass.	Aor. Pass.	§
ἀγαμαι, <i>admire</i>	—	—	—	—	ἡγάσθην	286
ἀγγέλλω, <i>announce</i>	ἀγγελέω	ἡγγείλα	ἡγγέλκα	ἡγγέλμαι	ἡγγέλσθην	219
ἀγείρω, <i>collect</i>	[ἀγερέω]	ἡγείρα	[ἀγήγερκα]	[ἀγήγερμαι]	ἡγέρθην	245
-ἀγνύμι, <i>break (tr.)</i>	-ἄξω	-ἔαξα	-ἔαγα	—	-ἔαγην	287 a
ἄγω, <i>lead</i>	ἄξω	ἡγάγον	ἦχα	ἦγμαι	ἦχθην	282 a
ᾄδω, <i>sing</i>	ᾄσομαι	ᾄσα	—	ᾄσμαι	ᾄσθην	282 c
αἰδοῦμαι, <i>respect</i>	αἰδέσομαι	—	—	[ᾔδεσμαι]	ᾔδέσθην	281 b
αἰνῶ(-έω), <i>praise</i>	αἰνέσω	ᾔνεσα	ᾔνεκα	ᾔνημαι	ᾔνέθην	281 b
αἶρω } <i>raise</i>	ᾀρῶ	ᾔρα	ᾔρκα	ᾔρμαι	ᾔρθην	285 b
[ἀείρω] }	ἄροῦμαι	[ἡρόμην]	—	—	—	—
αἰρᾶ(-έω), <i>take</i>	αἰρήσω	εἶλον	ᾔρηκα	ᾔρημαι	ᾔρέθην	292
αἰσθάνομαι, <i>perceive</i>	αἰσθήσομαι	ᾔσθόμην	—	ᾔσθημαι	—	288. iii.
αἰσχύνω, <i>shame</i>	αἰσχυνῶ	ᾔσχυνα	—	—	ᾔσχύνθην	228
αἰτιῶμαι, <i>accuse</i>	αἰτιάσομαι	ᾔτιάσθην	—	ᾔτιάμαι	ᾔτιάθην	275
ἀκούω, <i>hear</i>	ἀκούσομαι	ἤκουσα	ἀκήκοα	[ἤκουσμαι]	ἤκούσθην	280
ἀκροῶμαι, <i>listen</i>	ἀκροάσομαι	ἤκροασάμην	—	ἤκρόαμαι	—	281 a
ἀλείφω, <i>anoint</i>	ἀλείψω	ἤλειψα	[ἀλήλιφα]	ἀλήλιμμαι	ἤλείφθην	245
ἀλέξω, <i>ward off</i>	ἀλεξήσομαι	ἤλεξάμην	—	—	—	—
ἄλίσκομαι, <i>am</i>	ἄλώσομαι	ἔδalon	ἔδλωκα	—	—	289. i.
caught	—	ἦλwon	ἦλωκα	—	—	—
ἀλλάσσω(-ττω), <i>change</i>	ἀλλάξω	ἥλλαξα	ἥλλαχα	ἥλλαγμαί	ἥλλάγην	284 a
ἄλλομαι, <i>leap</i>	ἄλοῦμαι	ἤλάμην	—	—	[ἤλλάχθην]	285 a
—	—	[ἤλόμην]	—	—	—	—
ἀλύσκω, <i>avoid</i>	ἀλύξω	ἤλυξα	—	—	—	—
ἁμαρτάνω, <i>err</i>	ἁμαρτήσομαι	ἡμαρτον	ἡμαρτηκα	ἡμαρτημαι	ἡμαρτήθην	288. iii.
ἁμύνω, <i>ward off</i>	ἁμυνῶ	ἡμῦνα	—	—	—	228
ἁμφιέννυμι, <i>clothe</i>	ἁμφιώ	ἡμφίεσα	—	ἡμφίεσμαι	—	287 a
ἁμφισβητῶ(-έω), <i>dispute</i>	ἁμφισβητήσω	ἡμφεσβήτησα	—	—	—	247
ἀνάλισκω, <i>spend</i>	ἀνάλῶσω	ἀνήλωσα	ἀνήλωκα	ἀνήλωμαι	ἀνηλώθην	289. i.
ἀνδάνω, <i>please</i>	—	ἔαδον	—	—	—	—
ἀνέχομαι, <i>endure</i>	ἀνέξομαι	ἤνεσχόμην	—	—	—	247
ἀνύ(τ)ω, <i>accomplish</i>	ἄνυσω	ἤνυσα	ἤνυκα	ἤνυσμαι	ἤνύσθην	280
ἀπαντῶ(-άω), <i>meet</i>	ἀπαντήσομαι	ἀπήτηνσα	ἀπήτηνκα	—	—	276
ἀπ-εχθάνομαι, <i>am</i>	-εχθήσομαι	-ηχθόμην	—	-ήχθην	—	288. iii.
hated	—	—	—	—	—	—
ἀποκρίνομαι, <i>answer</i>	ἀποκρινόμαι	ἀπεκρίναμην	—	ἀποκέκριμαι	—	285 c
ἀπολαύω, <i>enjoy</i>	ἀπολαύσομαι	ἀπέλαυσα	ἀπολέλυκα	—	—	276

Present.	Future.	Aorist.	Perf. Act.	Perf. Pass.	Aor. Pass.	§
ἄπτω, <i>kindle</i>	ἄψω	ἤψα	—	ἤμμαι	ἤφθην	217. i.
ἄπτομαι, <i>touch</i>	ἄψομαι	ἤψαμην	—	ἤμμαι	—	
ἀραιόσκω, <i>fil</i>	—	[ἡραρον]	ἡράρα (intr.)	—	—	289. i.
ἀρέσσω, <i>please</i>	[ἀρέσω]	ἡρεσα	—	—	—	
ἀρκύ(-έω), <i>suffice</i>	ἀρκέσω	ἡρκεσα	—	—	—	281 b
ἀρμό(-ω), <i>fit</i>	ἀρμόσω	ἡρμωκα	ἡρμωκα	ἡρμωσμαι	ἡρμόσθην	284 b
ἀρπάζω, <i>seize</i>	ἀρπάσομαι	ἡρπασα	ἡρπακα	ἡρπασμαι	ἡρπάσθην	276
ἄρχω, <i>rule</i>	ἄρξω	ἡρξα	—	ἡργμαι	ἡρχθην	282 a
ἄρχομαι, <i>begin</i>	ἄρξομαι	ἡρξάμην	—	ἡργμαι	—	282 a
ἀρῶ(-δω), <i>plough</i>	—	ἡροσα	—	—	ἡρόσθην	217. ii.
αὐλίζομαι, <i>encamp</i>	—	ἡυλίσαμην	—	—	ἡυλίσθην	
αὐξάνω } <i>increase</i>	αὐξήσω	ἡυξήσα	ἡυξήκα	ἡυξήμαι	ἡυξήθην	288. iii.
αἰζώ }	αἰξήσω	ἡυξήσα	ἡυξήκα	ἡυξήμαι	ἡυξήθην	288. iii.
ἄχθομαι, <i>am grieved</i>	ἄχθέσομαι	—	—	—	ἡχθέσθην	291
βαδίζω, <i>step</i>	βαδιοῦμαι	ἐβάδισα	—	—	—	236
βαίνω, <i>go, step</i>	βήσομαι	ἔβην	βέβηκα	—	—	288. ii.
βάλλω, <i>throw</i>	βαλῶ	ἔβαλον	βέβληκα	βέβλημαι	ἐβλήθην	285 a
βιάζομαι, <i>compell</i>	βιάσομαι	ἐβιάσαμην	—	βεβίασμαι	ἐβιάσθην	275
βιβάζω, <i>bring</i>	βιβῶ	ἐβίβασα	—	—	—	284 b
βιβρώσκω, <i>eat</i>	—	—	-βέβρωκα	-βέβρωμαι	-ἐβρώθην	283
βιβάπτω, <i>harm</i>	βλάψω	ἐβλαψα	—	—	—	
βλαστάνω, <i>sprout</i>	βλαστήσω	ἐβλαστον	βεβλάστηκα	βεβλαμμαι	ἐβλάβην	283
βλέπω, <i>look</i>	βλέψομαι	ἔβλεψα	—	—	—	
βλώσκω, <i>go</i>	μολοῦμαι	ἔμολον	μέμβλωκα	—	—	291
βόσκει, <i>feed</i>	βοσκήσω	—	—	—	—	
βούλομαι, <i>wish, will</i>	βουλήσομαι	—	—	βεβούλημαι	ἐβουλήθην	291
βοῶ(-δω), <i>shout</i>	βοήσομαι	ἐβόησα	—	—	[ἡβουλήθην]	276
γαμῶ(-έω), <i>marry</i>	γαμῶ	ἐγημα	γεγάμηκα	γεγάμημαι	—	290
γελῶ(-δω), <i>laugh</i>	γελάσομαι	ἐγέλασα	—	[γεγέλασμαι]	ἐγελάσθην	281 a
γηθῶ(-έω), <i>rejoice</i>	[γηθήσω]	[ἐγήθησα]	γέγηθα	—	—	289. i.
γηράσκω, <i>grow old</i>	γηράσομαι	ἐγήρασα	γεγηράκα	—	—	
γίγνομαι, <i>become</i>	γενήσομαι	[ἐγήραν]	—	—	—	291
γινώσκω, <i>get to know</i>	γνώσομαι	ἐγνόμην	γέγονα	γεγένημαι	—	
γράφω, <i>write</i>	γράψω	ἔγραψα	ἔγνωκα	ἔγνωσμαι	ἐγνώσθην	289. ii.
δαίνομ, <i>bite</i>	δήξομαι	ἔγραψα	γέγραφα	ἔγραμμαι	ἐγράφην	282 b
-δαρθάνω, <i>sleep</i>	—	ἔδακον	—	δέδηγαμαι	δέδηχθην	207
-δέχομαι, <i>receive</i>	δέξομαι	-ἐδαρθον	-δεδάρθηκα	δέδεγαμαι	[ἐδέχθην]	
δειδ-, <i>fear</i>	—	δέδεξάμην	—	—	—	273. 2.
δείκνυμι, <i>show</i>	δείξω	ἔδειξα	δέδοικα	—	—	
δέρω, <i>flay</i>	δερῶ	δέδισα	δέδισα	δέδειγαμαι	δέδειχθην	250
δέω, <i>want, lack</i>	δεήσω	ἔδειρα	δέδαρκα	δέδαρμαι	ἐδάρην	285
δηλῶ(-δω), <i>make clear</i>	δηλώσω	ἐδέησα	[δεδέηκα]	—	—	291
διαλέγομαι, <i>converse</i>	διαλέξομαι	ἐδήλωσα	δεδήλωκα	δεδήλωμαι	ἐδηλώθην	200
διδῶσκω, <i>teach</i>	διδάξω	—	—	διείλεγμαι	διελέχθην	282 a
-διδράσκω, <i>run away</i>	-δράσομαι	ἐδίδαξα	δεδίδαχα	δεδιδαγμαι	ἐδιδάχθην	289. i.
		-ἐδρᾶν	-δεδράκα	—	—	289. ii.

Present.	Future.	Aorist.	Perf. Act.	Perf. Pass.	Aor. Pass.	§
δίδωμι, <i>give</i>	δώσω	ἔδωκα ἐδόμην	δέδωκα	δέδομαι	ἐδόθην	262
διψῶ(-άω), <i>am thirsty</i>	διψήσω	ἐδίψησα	δεδίψηκα	—	—	232
διώκω, <i>pursue</i>	διώξομαι	ἐδίωξα	δεδίωχα	δεδίωγμαι	ἐδιώχθην	276
δοκῶ(-έω), <i>seem</i>	δοξέω	ἐδοξα	—	δέδοκται	—	290
δύναμι, <i>can</i>	δυνήσομαι	—	—	δεδύνημαι	ἐδυνήθην [ἡδυνήθην]	286
δύω, <i>dip, sink</i> (tr.)	δύσω (tr.)	ἐδύσα (tr.) ἐδύν (intr.)	δέδυκα (intr.)	δέδυμαι	ἐδύθην	280
δῶ(-έω), <i>bind</i>	δήσω	ἐδησα	δέδεκα	δέδεμαι	ἐδέθην	281 b
ἐγείρω, <i>rouse</i>	ἐγερῶ	ἡγείρα [ἡγρόμην]	ἐγρήγορα	[ἐγήγερμαι]	ἡγέρθην	285 b
ἐθέλω, <i>wish, will</i>	ἐθελήσω	ἡθέλησα	ἡθέληκα	—	—	291
ἐθίζω, <i>accustom</i>	ἐθιῶ	εἴθισα	εἴθικα	εἴθισμαι	εἰθίσθην	284 b
εἵκω, <i>yield</i>	εἴξω	εἴξα εἴκαθον	—	—	—	—
εἴμαρται, <i>it is fated</i>	—	—	—	—	—	273. 4
εἶμι, <i>am</i>	ἔσομαι	[ἐγενόμην]	[γέγονα]	[γегένημαι]	—	266
εἶμι: see ἔρχομαι	—	—	—	—	—	267
εἴργω,* <i>shut out or in</i>	εἴρξω	εἴρξα	—	εἴργμαι	εἴρχθην	190
ἐλαύνω, <i>drive</i>	ἐλώ	ἤλασα	ἐλήλακα	ἐλήλαμαι	ἤλάθην	288. ii.
ἐλέγχω, <i>examine</i>	ἐλέγξω	ἤλεγξα	—	ἐλήλεγμαι	ἤλέγχθην	282 a
ἐλίσσω(-ττω), <i>roll</i>	ἐλίξω	ἐλίξα	—	ἐλίγμαι	ἐλίχθην	284 a
ἔλκω, <i>drag</i>	ἔλξω	ἐίλκυσα	ἐίλκυκα	ἐίλκυμαι	ἐίλκύσθην	282 a
ἐμ-ποδίζω, <i>hinder</i>	ἐμ-ποδῶ	ἐν-επόδισα	—	—	—	236
ἐναντιοῦμαι, <i>oppose</i>	ἐναντιώσομαι	—	—	ἡναντίωμαι	ἡναντίωθην	246
ἐνοχλῶ(-έω), <i>trouble</i>	ἐνοχλήσω	ἡνώχλησα	ἡνώχληκα	ἡνώχλημαι	ἡνωχλήθην	247
ἐν-(ἐπι)-τέλλω, <i>enjoin</i>	-τελῶ	-ἔτειλα	[-τέταλκα]	-τέταλμαι	—	285 a
ἐξετάζω, <i>examine</i>	ἐξετάσω	ἐξήτασα	ἐξήτακα	ἐξήτασμαι	ἐξητάσθην	284 b
Past Impf. ἐξή- τοικα, <i>am like</i>	εἴξω	—	—	—	—	273. 3
ἐπαινῶ(-έω), <i>praise</i>	ἐπαινέσομαι	ἐπῆνεσα	ἐπῆνεκα	—	ἐπῆνέθην	281 b
ἐπανορθῶ(-όω), <i>set up</i>	ἐπανορθώσω	ἐπηνώρθωσα	—	ἐπηνώρθωμαι	ἐπηνώρθωθην	247
ἐπαυρίσκομαι, <i>enjoy</i>	—	ἐπηυρόμην	—	—	—	—
ἐπίσταμαι, <i>understand</i>	ἐπιστήσομαι	—	—	—	ἡπιστήθην	286
ἐπομαι, <i>follow</i>	ἐπόμην	—	—	—	—	292
st. ἐρ-, <i>question</i>	ἐρήσομαι	ἡρόμην	—	—	—	291
ἔραμαι ἐρῶ(-άω) } <i>desire</i>	—	—	—	—	ἡράσθην	286
ἐργάζομαι, <i>work</i>	ἐργάσομαι	εἰργασάμην	—	εἰργασμαι	εἰργάσθην	239
ἐρπω, <i>creep</i>	ἐρψω	εἶρπυσα	—	—	—	239
ἐρρω, <i>am lost</i>	ἐρρήσω	ἡρρησα	ἡρρηκα	—	—	—

* By-forms ἔργω, ἔργνυμι, εἴργω, -ἐργνύμι: the forms without the aspirate are sometimes said to mean *shut out*, those with the aspirate *shut in*; but this is doubtful.

Present.	Future.	Aorist.	Perf. Act.	Perf. Pass.	Aor. Pass.	§
έρχομαι, <i>go, come</i>	εἶμι (§ 267) [ἐλεύσομαι]	ἦλθον	ἐλήλυθα	—	—	292
ἐσθίω, <i>eat</i>	ἐδομαι	ἐφαγον	[ἐδήδοκα]	[ἐδήδεσμαι]	—	292
ἐστιώ(-άω), <i>entertain</i>	ἐστιάσω	εἰστιάσα	εἰστιάκα	εἰστιάμαι	εἰστιάθην	239
-εὔδω, <i>sleep</i>	εὐδήσω	—	—	—	—	—
ἐιλαβούμαι, <i>beware</i>	ἐιλαβήσομαι	—	—	—	εὐλαβήθην	204
εἰρίσκω, <i>find</i>	εὐρήσω	εἶδρον	εὐρηκα	εὐρημαι	εὐρέθην	289. i.
εὐφραίνομαι, <i>rejoice</i>	εὐφρανούμαι	—	—	—	εὐφράνθην	228
εὐχομαι, <i>pray</i>	εὐξομαι	εὐξάμην	—	ἠῑγμαί	—	207
ἔχω, <i>have, hold</i>	ἔξω	ἔσχον	ἔσχηκα	-έσχημαι	—	292
ἔψω, <i>cook</i>	σχήσω	—	—	—	—	—
ἔω(ἔδω), <i>let</i>	ἐψήσομαι	ἤψισα	—	[ἤψημαι]	[ἤψήθην]	—
ζεύγνυμι, <i>yoke</i>	ἔάσω	εἶακα	εἶακα	εἶαμαι	εἶάθην	239
	ζεύξω	ἔευνξα	—	ἔευνγμαι	ἔεύνθην	287 a
					[ἔζύνγνυ]	
ζέω, <i>boil</i>	ζέσω	ἔξεσα	—	—	—	—
ζῶ(ζάω), <i>live</i>	βιώσομαι	ἔβιον	βεβίωκα	—	—	292
ζώννυμι, <i>gird</i>	—	ἔζωσα	—	ἔζω(σ)μαι	—	287 b
ἡβάσκω, <i>grow up</i>	[ἡβήσω]	ἡβησα	ἡβηκα	—	—	289. i.
ἡδομαι, <i>am glad</i>	ἡστήσομαι	—	—	—	ἡσθην	282 c
ἦκω, <i>am come</i>	ἦξω	—	—	—	—	282 a
ἦμι, <i>say</i>	—	ἦν	—	—	—	265
θαυμάζω, <i>wonder (at)</i>	θαυμάσομαι	ἐθαύμασα	τεθαύμακα	τεθαύμασμαι	ἐθαυμάσθην	276
θάπτω, <i>bury</i>	θάψω	ἐθαψα	—	τεθαμμαι	ἐτάφην	283
θέλω, <i>wish, well</i>	θελήσω	ἐθέλησα	—	—	—	291
θέω: see τρέχω	—	—	—	—	—	292
θιγγάνω, <i>touch</i>	θιξομαι	ἔθιγον	—	—	—	276
-θνήσκω, <i>die</i>	-θανοῦμαι	-έθανον	τέθνηκα	—	—	289. ii.
-θρόσκω, <i>leap</i>	-θοροῦμαι	-έθορον	—	—	—	—
θύω, <i>sacrifice</i>	θύσω	ἔθυσα	τέθυκα	τέθυμαι	ἐτύθην	280
ἵημι, <i>send, let go</i>	ἦσω	ἦκα	εἶκα	εἶμαι	εἶθην	260
		εἶμην	—	—	—	—
-ικνούμαι, <i>come</i>	-ἴξομαι	-ἰκόμην	—	-ἴγμαι	—	288. v.
ἱλάσκομαι, <i>propitiate</i>	ἱλάσομαι	ἱλάσάμην	—	—	-ἱλάσθην	—
ἵστημι, <i>place</i>	στήσω	ἔστησα	ἔστηκα	ἔσταμαι	ἔστάθην	248
		ἔστην (intr.)	(intr.)	—	—	—
καθαίρω, <i>purify</i>	καθαρώ	ἐκάθην	κεκάθακα	κεκάθαμαι	ἐκαθάρθην	228
καθεύδω, <i>sleep</i>	καθευδήσω	—	—	—	—	246
καθίζω, <i>seat, seat myself</i>	καθιῶ	ἐκάθισα	—	—	—	292
		[καθίστα]	—	—	—	—
καθίζομαι } <i>seat myself,</i>	καθεδοῦμαι	ἐκαθεζόμην	—	κάθημαι	—	292
καθέζομαι } <i>sit</i>				(§ 268)		
-καίνω, <i>slay (poet.)</i>	-κανῶ	-έκανον	—	—	—	285 c
καίω } <i>burn</i>	καύσω	έκανσα	κέκαυκα	κέκαυμαι	ἐκαύθην	280
[κάω]		[έκαε]	—	—	—	—
καλῶ(-έω), <i>call</i>	καλῶ	ἐκάλεσα	κέκληκα	κέκλημαι	ἐκλήθην	281 b
κάμνω, <i>labour</i>	καμοῦμαι	έκαμον	κέκμηκα	—	—	288. i.
καταλεύω, <i>stone</i>	καταλεύσω	κατέλευσα	—	—	κατελεύσθην	280

Present.	Future.	Aorist.	Perf. Act.	Perf. Pass.	Aor. Pass.	§
κείμαι, <i>lie</i>	κείσομαι	—	—	—	—	269
κελεύω, <i>bid</i>	κελεύσω	έκέλευσα	κεκέλευκα	κεκέλευσμαι	έκελεύσθην	280
κέλλω, <i>bring to land</i>	έκλω	έκελσα	—	—	—	—
κεράννυμι, <i>mix</i>	—	έκέρασα	—	έκέραμαι	έκράθην	287 b
					[έκεράσθην]	
κερδαίνω, <i>gain</i>	κερδαῶ	έκέρδανα	[·κεκέρδηκα]	—	—	285 c
κεύθω, <i>hide</i>	κεύσω	έκευσα	κέκευθα	—	—	282 c
κιγχάνω, <i>find</i>	κιχήσομαι	έκιχον	—	—	—	—
κλάζω, <i>cry aloud</i>	κλάξω	έκλαγξα	κέκλαγγα	—	—	284 a
κλαίω	κλαύσομαι	έκλαυσα	—	κέκλαυμαι	—	280
[κλάω] } <i>weep</i>						
κλείω	κλείσω	έκλεισα	κέκλεικα	κέκλειμαι	έκλείσθην	280
κλήω } <i>close</i>	κλήσω }	έκλησα }	κέκληκα }	κέκλημαι }	έκλήσθην }	
κλέπτω, <i>steal</i>	κλέψω	έκλεψα	κέκλοφα	κέκλεμμαι	έκλάπην	283
κλίνω, <i>bend</i>	κλινῶ	έκλινα	κέκλικα	κέκλιμαι	έκλίθην	285 c
κλώ(-άω), <i>break</i>	κλάσω	έκλασα	—	κέκλασμαι	έκλάσθην	281 a
κομίζω, <i>convey</i>	κομιῶ	έκόμισα	κεκόμικα	κεκόμισμαι	έκομίσθην	236
κόπτω, <i>cut, chop</i>	κόψω	έκοψα	κέκοφα	—	έκόπη	283
κορέννυμι, <i>sale</i>	[κορέσω]	έκόρεσα	—	κεκόρεσμαι	έκορέσθην	—
κράζω, <i>scream</i>	κεκράζομαι	έκραγον	κέκράγα	—	—	284 a
κρέμαμαι, <i>hang</i> (intr.)	κρεμήσομαι	—	—	—	—	286
κρεμάννυμι, <i>hang</i> (tr.)	κρεμῶ	έκρέμασα	—	—	έκρεμάσθην	287 b
κρίνω, <i>judge</i>	κρινῶ	έκρινα	κέκρικα	κέκριμαι	έκρίθην	285 c
κρούω, <i>strike</i>	κρούσω	έκρουσα	κέκρουκα	κέκρουμαι	έκρούσθην	280
κρύπτω, <i>hide</i>	κρύψω	έκρυψα	κέκρυφα	κέκρυμμαι	έκρύφθην	217. i.
					[έκρύφην]	
-κτείνω, <i>slay</i>	-κτενῶ	-έκτεινα	-έκτονα	—	—	285 c
		[·έκτανον]	—	—	—	—
κτῶμαι(-δομαι), <i>acquire</i>	κτήσομαι	έκτησάμην	—	κέκτημαι	έκτῆθην	281 a
				έκτημαι	—	217. i.
κύπτω, <i>stoop</i>	κύψομαι	έκυνψα	κέκῦφα	—	—	—
κυρῶ(-έω) } <i>light</i>	κυρήσω	έκύρησα	κεκύρηκα	—	—	—
κῶρω } <i>upon</i>	κῶρω	έκῶρσα	—	—	—	—
λαγχάνω, <i>obtain</i>	λήξομαι	έλαχον	εἴληχα	εἴληγμαι	έλήχθην	288. iv.
			[λέλογχα]	—	—	—
λαμβάνω, <i>take</i>	λήψομαι	έλαβον	εἴληφα	εἴλημμαι	έλήφθην	288. iv.
λανθάνω, <i>lie hid</i>	λήσω	έλαθον	λέληθα	—	—	288. iv.
λάσσω, <i>gabble</i>	λακτήσομαι	έλακον	λέλακα	—	—	—
-λέγω, <i>pick up</i>	-λέξω	-έλεξα	-εἴλοχα	-εἴλεγμαι	-έλέγην	282 a
ἀγορεύω } <i>speaking</i>	ἐρῶ	εἶπον, εἶπα	εἶρηκα	εἶρημαι	ἐρρήθην	292
λέγω } <i>say</i>	[λέξω]	[έλεξα]	—	[λέλεγμαι]	έλέχθην	—
φημί }	[φήσω]	[έφησα]	—	—	—	—
λείπω, <i>leave</i>	λείψω	έλιπον	λέλοιπα	έλείμμαι	έλείφθην	208
λογίζομαι, <i>reckon</i>	λογιοῦμαι	έλογισάμην	—	λελόγισμαι	έλογίσθην	236
λυμάνομαι, <i>abuse</i>	λύμανοῦμαι	έλυμνήαμην	—	λελύθασμαι	έλυμίανθην	228
μαίνομαι, <i>am mad</i>	μανοῦμαι	—	μέμνηνα	—	έμάνην	285 c
μανθάνω, <i>learn</i>	μαθήσομαι	έμαθον	μεμάθηκα	—	—	288. iv.
μάχομαι, <i>fight</i>	μαχοῦμαι	έμαχασάμην	—	μεμάχημαι	—	291

Present.	Future.	Aorist.	Perf. Act.	Perf. Pass.	Aor. Pass.	§
μεθύσκαω, <i>intoxicate</i> μεῖλλω, <i>am about to</i>	— μελλήσω	[ἐμέθυσα] ἐμέλλησα [ἤμέλλησα]	— — —	— — —	ἐμεθύσθην — —	291
υἰάω, <i>concern</i>	μελήσω	ἐμέλησα	μεμέληκα	—	—	291
ἐμέμφομαι, <i>blame</i>	μέμφομαι	ἐμέμψαμην	—	—	—	209
μένω, <i>remain</i>	μενῶ	ἔμεινα	[μεμένηκα]	—	—	291
μιαίνω, <i>pollute</i>	μιανῶ	ἐμίαινα	[μεμίαινα]	μεμίασμαι	ἐμίανθην	228
μίγνυμι } <i>mix</i> [μίσγω]	μίξω	ἐμίξα	—	μέμιγμαι	ἐμίχθην	287 a
—	μείζω	ἐμείξα	—	—	[ἐμίγην]	—
-μυμήσκαω, <i>remind</i>	-μνήσω	-ἐμνησα	—	μέμνημαι	ἐμνήσθην	289. ii.
νέμα, <i>allot</i>	νέμαι	ἐνεμα	νενέμκα	νενέμμαι	ἐνεμήσθην	291
νέω, <i>swim</i>	νεύσομαι	ἐνευσα	νένευκα	—	—	281 b
νέω, <i>spit</i>	νήσω	ἐνήσα	—	νένημαι	ἐνήθην	204
νέω, <i>hear up</i>	νήσω	ἐνήσα	—	νένημαι	ἐνήσθην	230
-νίξω [-νίπτω], <i>wash</i>	-νίψω	-ἐνίψα	—	-νένιμαι	—	217
νομίζω, <i>consider</i>	νομιῶ	ἐνόμισα	νενόμικα	νενόμισμαι	ἐνομίσθην	236
ὄζω, <i>smell</i> (intr.)	ὀζήσω	ὄζησα	—	—	—	—
-οἶγω } <i>open</i> -οἶγνυμι	-οἶξω	-ἔφξα	—	ἔφγμαι	-ἐφχθην	282 a
οἶδα, <i>know</i>	οἶσομαι	—	—	—	—	273. i.
οἰμῶζω, <i>cry alas</i>	οἰμῶξομαι	ᾠμῶξα	—	—	—	284 a
οἶμαι, <i>think</i>	οἶσσομαι	—	—	—	φήθην	291
οἶχομαι, <i>am gone</i>	οἰχέσομαι	—	[οἶχωκα] [ᾠχωκα]	—	—	291
ὀλισθάνω, <i>slip</i>	—	ὀλισθον	—	—	—	—
ὀλλύμι, <i>destroy</i>	ὀλῶ	-ὀλέσα -ὀλόμην	-ὀλώλεκα -ὀλωλα (intr.)	— —	— —	287 a
ὀμνυμι, <i>swear</i>	ὀμοῦμαι	ὠμοσα	ὀμώμοκα	[ὀμώμομαι]	[ὠμόσθην]	287 a
ὀμόργνυμι, <i>wipe</i>	ὀμόρξω	ὠμορξα	—	—	ὠμόρχθην	—
ὀνίνυμι, <i>benefit</i>	ὀνήσω	ὠνήσα	—	—	[ὠνήσθην]	286
—	ωνήμην	—	—	—	—	—
ὀξύνω, <i>sharpen</i>	ὀξυνῶ	ᾠξύνα	ᾠξυγκα	ᾠξυνμαι	ᾠξύνθην	228
—	—	—	—	[ᾠξυσμαι]	—	—
ὀργίζομαι, <i>am angry</i>	ὀργιόμαι	—	—	ᾠργισμαι	ᾠργίσθην	236
ὀρμίζω, <i>moor</i> (tr.)	—	ᾠρμισα	—	ᾠρμισμαι	ᾠρμίσθην	217. ii.
ὀρμίζομαι, <i>moor</i> (intr.)	ὀρμιόμαι	ᾠρμισαμην	—	ᾠρμισμαι	ᾠρμίσθην	236
ὀρμῶ (-ᾶω), <i>start</i> (tr. and intr.)	ὀρμήσω	ᾠρμησα	ᾠρμηκα	—	—	204
ὀρμῶμαι, <i>start</i> (intr.)	ὀρμήσομαι	—	—	ᾠρμημαι	ᾠρμήθην	—
ὀρνυμι, <i>rouse</i>	ὀρσω	ᾠρσα [ᾠρόμην]	ὀρρω (intr.)	—	—	—
—	—	ᾠρμισα	—	—	—	—
ὀρύσσω (-ττω), <i>dig</i>	ὀρύξω	ᾠρυξα	ὀρᾠρυχα	ὀρᾠρυνγμαι	ᾠρύχθην	284 a
ὀρῶ (-ᾶω), <i>see</i>	ὀψομαι	εἶδον [εἰδόμην]	ἐόρακα [ᾠωπα]	ἐόραμαι ᾠμαι	ᾠφθην	292
—	—	—	—	—	—	—
ὀσφραίνομαι, <i>smell</i> (tr.)	ὀσφρήσομαι	ᾠσφρόμην	—	—	—	—
ὀφείλω, <i>owe</i>	[ὀφείλῃσω]	ᾠφελον	[ᾠφείληκα]	—	[ᾠφείλῃσθην]	291
ὀφλισκάνω, <i>owe</i>	ὀφλήσω	ᾠφλον	ᾠφληκα	—	—	288. iii.

Present.	Future.	Aorist.	Perf. Act.	Perf. Pass.	Aor. Pass.	§
παίζω, <i>sport</i>	παίξομαι (st. παιγ-)	ἐπαίσα (st. παιδ-)	πέπαικα	πέπαισμαι	—	217. ii.
παίω } <i>strike</i>	παίω	ἐπαίσα	[πέπληγα]	πέπληγμαι	ἐπλήγην	292
τύπτω }	πατάξω	ἐπάταξα				
παρέχω, <i>provide</i>	παρέξω	παρέσχον	παρέσχηκα	παρέσχημαι (Middle)	—	292 (έχω)
τάσχω, <i>suffer</i>	παράσχω	ἐπαθον	πέπονθα	—	—	292
πείθω, <i>urge,</i>	πείσομαι	ἐπεισα	πέπεικα tr.	πέπεισμαι	ἐπέισθην	210
<i>persuade</i>	πείσω	ἐπιθον	πέποιθα (intr.)	—	—	
πεινῶ(-άω), <i>am hungry</i>	πεινήσω	ἐπεινήσα	πεπεινήκα	—	—	232
πέμπω, <i>send</i>	πέμψω	ἐπέμψα	πέπομφα	πέπεμμαι	ἐπέμφθην	282 b
πέπρωται, <i>it is fated</i>	—	—	—	—	—	273. 4
πετάννυμι, <i>spread out</i>	πετώ	ἐπέτασα	—	πέπταμαι	ἐπετάσθην	287 b
πέτομαι, <i>fly</i>	πτήσομαι	ἐπτόμην	—	—	—	291
		[ἐπτῆν]				
πῆγνυμι, <i>fix</i>	πῆξω	ἐπηξα	πέπηγα	—	ἐπάγην	287 a
κηδῶ(-άω), <i>leap</i>	πηδήσομαι	ἐπήδησα	πεπήδηκα	—	—	276
πίμπλημι, <i>fill</i>	πλήσω	ἐπλήσα	πέπληκα	πέπλησμαι	ἐπλήσθην	286
πίμπρημι, <i>burn</i> (tr.)	-πρήσω	-ἐπρησα	—	-πέπρη(σ)μαι	-ἐπρήσθην	286
πίνω, <i>drink</i>	πίομαι	ἐπιον	πέπωκα	πέπομαι	ἐπόθην	292
πιπράσκω : see	πωλῶ	—	—	—	—	292
πιπτω, <i>fall</i>	πεσοῦμαι	ἐπεσον	πέπτωκα	—	—	292
πλάσσω(-ττω), <i>mould</i>	πλάσω	ἐπλασα	—	πέπλασμαι	ἐπλάσθην	284 b
πλέκω, <i>weave</i>	πλέξω	ἐπλεξα	πέπλεχα	πέπλεγμαι	ἐπλέχθην	206
					ἐπλάκην	
πλέω, <i>sail</i>	πλεύσομαι	ἐπλευσα	πέπλευκα	[πέπλευσμαι]	—	281 b
	[-οῦμαι]					
πλήσσω(-ττω), <i>astound</i>	-πλήξω	-ἐπληξα	—	πέπληγμαι	-ἐπλάγην	284 a
see also	παίω					292
πνέω, <i>breathe</i>	πνεύσομαι	ἐπνευσα	πέπνευκα	—	—	281 b
πράσσω(-ττω), <i>do</i> (tr.),	πράξω	ἐπραξα	πέπραχα tr.	πέπραγμαι	ἐπράχθην	284 a
<i>fare</i> (intr.)			πέπραγα (intr.)			
πρίω, <i>save</i>	πρίσω	ἐπρίσα	πέπρικα	πέπρισμαι	ἐπρίσθην	280
πυνθάνομαι } <i>ascertain</i>	πεύσομαι	ἐπυνθόμην	—	πέπυσμαι	—	288. iv.
πεύθομαι }						
πωλῶ(-έω) }	πωλήσω	ἐπώλησα	ἐπράκα	πέπράμαι	ἐπράθην	292
ἀποδίδομαι } <i>sell</i>	ἀποδώσομαι	ἀπεδόμην				
πιπράσκω }						
ῥέω, <i>flow</i>	ῥήσομαι	—	ἐρρήκα	—	ἐρρήν	291
ῥήγνυμι, <i>break</i> (tr.)	ῥήξω	ἐρρηξα	ἐρρωγα (intr.)	—	ἐρράγην	287 a
			ἐρριφα	ἐρριμαι	ἐρρίφθην	283
ρίπτω } <i>hurl</i>	ρίψω	ἐρριψα	—	ἐρρωμαι	ἐρρώσθην	287 b
ρίπτω(-έω) }						
ῥώννυμι, <i>strengthen</i>	ῥώσω	ἐρρωσα	—	ἐρρωμαι	ἐρρώσθην	287 b
σβέννυμι, <i>quench</i>	σβέσω	ἐσβεσα	[ἐσβηκα]	ἐσβεσμαι	ἐσβέσθην	287 b
	σβήσομαι	ἐσβην (intr.)	(intr.)			
σείω, <i>shake</i>	σεισω	ἐσεισα	σέσεικα	σέσεισμαι	ἐσεισθην	280
σήπω, <i>rot</i> (tr.)	σαπήσομαι	—	σέσηπα (intr.)	—	ἐσάπην	282 b

Present.	Future.	Aorist.	Perf. Act.	Perf. Pass.	Aor. Pass.	§
σιῶν(-άω), <i>am silent</i>	σιγήσομαι	ἔσιγησα	σεσίγηκα	σεσίγημαι	ἔσιγήθην	276
σιωπῶ(-άω), <i>am silent</i>	σιωπήσομαι	ἔσιωπησα	σεσιώπηκα	σεσιώπημαι	ἔσιωπήθην	276
σκάπτω, <i>dig</i>	σκάψω	ἔσκαψα	ἔσκαφα	ἔσκαμμαι	ἔσκάφην	283
σκεδάννυμι, <i>scatter</i>	σκεδῶ	ἐσκέδασα	—	ἐσκέδασμαι	ἐσκεδάσθην	287 b
σκοπῶ(-έω), <i>look</i>	σκέψομαι	ἐσκεψάμην	—	ἐσκεμμαι	—	281 b
σκόπτω, <i>see</i>	σκόψομαι	ἔσκωψα	—	[ἐσκωμμαι]	ἐσκόφθην	276
σκέιρω, <i>sow</i>	σπερῶ	ἔσπειρα	ἔσπαρκα	ἔσπαρμαι	ἐσπάρην	285 b
σπένδω, <i>pour out</i>	σπεῖσω	ἔσπεισα	—	ἔσπεισμαι	—	282 c
σπουδάζω, <i>am busy</i>	σπουδάσομαι	ἐσπουδάσα	ἐσπούδακα	ἐσπούδασμαι	ἐσπουδάσθην	276
σπῶ(-άω), <i>drag</i>	σπάσω	ἔσπασα	ἔσπακα	ἔσπασμαι	ἐσπάσθην	281 a
στέλλω, <i>equiv.</i>	στελῶ	ἔστειλα	ἔσταλκα	ἔσταλμαι	ἔστάλην	285 a
στενάζω, <i>groan</i>	στενάξω	ἔστέναξα	—	—	—	284 a
στερῖσκω, <i>deprive</i>	στερήσω	ἐστέρησα	ἐστέρηκα	ἐστέρημαι	ἐστερήθην	—
στερῶ(-έω)						
στρέφω, <i>turn aside</i>	στρέψω	ἔστρεψα	[ἔστροφα]	ἔστραμμαι	ἔστράφην	282 b
στρώννυμι } <i>strew</i>	στρώσω	ἔστρωσα	—	ἔστρωμαι	ἔστρώθην	287 b
[στόρνυμι]	[στορῶ]	[ἔστρορεσα]	—	—	—	—
σφάζω(-ττω), <i>slaughter</i>	σφάξω	ἔσφαξα	—	ἔσφαγμαi	ἔσφάγην	284 a
σφάλλω, <i>cause to slip</i>	σφαλῶ	ἔσφηλα	[ἔσφαλκα]	ἔσφαλμαι	ἔσφάλην	285 a
σῶζω, <i>save</i>	σώσω	ἔσωσα	ἐσώκα	ἐσώσμαι	ἔσώθην	284 b
τείνω, <i>stretch</i>	τενῶ	ἔτεινα	τέτακα	τέταμαι	ἐτάθην	285 c
τέλλω: see ἐν-τέλλω						
τελῶ(-έω), <i>complete</i>	τελῶ	ἐτέλεσα	τετέλεκα	τετέλεσμαι	ἐτελέσθην	281 b
τέμνω, <i>cut</i>	τεμῶ	ἔτεμον	τέτμηκα	τέτμημαι	ἐτμήθην	288. i.
τήκω, <i>melt. (tr.)</i>	τήξω	ἔτηξα	τέτθηκα (intr.)	—	ἔτάκην	282 a
τίθημι, <i>set, put</i>	θήσω	ἔθηκα	τέθηκα	[κείμεi]	ἐτέθην	258
		ἐθέμην				
τίκτω, <i>bring forth</i>	τέξομαι	ἔτεκον	τέτοκα	—	—	292
τίνω, <i>pay</i>	τίσω	ἔτίσα	[τέτικα]	[τέτισμαι]	[ἐτίσθην]	288. i.
	τεῖσω	ἔτεισα	[τέτεικα]	[τέτεισμαι]	[ἐτείσθην]	—
τιτρώσκω, <i>round</i>	τρώσω	ἔτρωσα	—	τέτρωμαι	ἐτρώθην	289. ii.
st. τλῆ-, <i>endure</i>	τλήσομαι	ἔτλην	τέτληκα	—	—	276
τρέπω, <i>turn</i>	τρέψω	ἔτρεψα	τέτροφα	τέτραμμαι	ἐτράπην	282 b
		[ἐτραπον]			[ἐτρέφθην]	
		ἐτραπόμην				
τρέφω, <i>nourish</i>	θρένω	ἔθρεψα	τέτροφα	τέθραμμαι	ἐτράφην	282 b
τρέχω } <i>run</i>	δραμούμαι	ἔδραμον	δεδράμην	—	—	292
θῆω	[θεύσομαι]					
τρέω, <i>tremble</i>	τρέσω	ἔτρεσα	—	—	—	281 b
τρίβω, <i>rub</i>	τρίψω	ἔτριψα	τέτριφα	τέτριμμαι	ἐτριβην	282 b
τρώγω, <i>gnaw</i>	τρώσομαι	ἔτρωγον	—	τέτρωγμαι	—	276
τυγχάνω, <i>hit, happen</i>	τεύξομαι	ἔτυχον	τετύχηκα	—	—	288. iv.
τύπτω: see παῖω						292
ὑποσχοῦμαι, <i>promise</i>	ὑποσχέσομαι	ὑπέσχεμην	—	ὑπέσχημαι	—	288. v.

Present.	Future.	Aorist.	Perf. Act.	Perf. Pass.	Aor. Pass.	§
φαίνω, <i>show</i>	φανῶ	έφηνα	πέφαγκα (tr.) πέφηνα (intr.)	πέφασμαι	έφάνθην	221
φέρω, <i>carry</i>	οἶσω	ήνεγκον ήνεγκα	ένηνοχα	ένηνεγμαι -γξαι, -γκται	ήνέχθην ήνέχθην (intr.)	292
φεύγω, <i>flee</i>	φεύξομαι [-οῦμαι]	έφυγον	πέφευγα	—	—	282 a
φημί: see λέγω						292
φθάνω, <i>anticipate</i>	φθήσομαι	έφθην έφθασα	έφθακα	—	—	288. i.
-φθείρω, <i>destroy</i>	-φθερῶ	-έφθειρα	-έφθαρκα (tr.) [-έφθορα] (intr.)	-έφθαρμαι	-έφθάρην	285 b
φθίνω, <i>waste</i> (intr.)	φθίσω (tr.)	έφθισα (tr.) έφθίμην	—	έφθίμαι	—	
φοβοῦμαι, <i>fear</i>	φοβήσομαι	—	—	πεφόβημαι	έφοβήθην	275
φράσσω(-ττω), <i>fence in</i>	φράξω	έφραξα	—	πέφραγμα	έφράχθην	217. ii.
φρίσσω(-ττω), <i>shudder</i>	—	έφριξα	πέφρικα	—	—	217. ii.
φύω, <i>grow</i> (tr.)	φύσω	έφύσα (tr.) έφυν (intr.)	πέφυκα (intr.)	—	—	280
χαίρω, <i>rejoice</i>	χαίρῃσω	—	[κεχαίρηκα]	—	έχάρην	291
χαλῶ(-ῶ), <i>loosen</i>	—	έχάλασα	—	—	έχαλάσθην	
χάσκω, <i>gape</i>	χανοῦμαι	έχανον	κέχηνα	—	—	289. i.
χέω, <i>pour</i>	χέω	έχεα	κέχυκα	κέχυμαι	έχύθην	281 b
χρή, <i>there is need</i>	χρήσται	—	—	—	—	270
Past χρήν or έχρην	χρήσει					
χρίω, <i>anoint</i>	χρίσω	έχρισα	[κέχρικα]	κέχρίμαι	έχρίσθην	
χρῶ(-ῶ), <i>give oracle</i>	χρήσω	έχρησα	—	κέχρησται	έχρήσθην	281 a
χρῶμαι, <i>use</i>	χρήσομαι	έχρησάμην	—	κέχρημαι	έχρήσθην	281 a
χῶ(χόω), <i>heap up</i>	χώσω	έχωσα	κέχωκα	κέχωσμαι	έχώσθην	281 c
ψεύδω, <i>deceive</i>	ψεύσω	έψευσα	—	έψευσμαι	έψεύσθην	210
ωθῶ(-έω), <i>push</i>	ώσω	έωσα	—	έωσμαι	έώσθην	290
ώνοῦμαι, <i>buy</i>	ώνήσομαι	έπριάμην	—	έώνημαι	έωνήθην	292

PARALLEL GRAMMAR SERIES

A
GREEK GRAMMAR
FOR SCHOOLS

*BASED ON THE PRINCIPLES AND REQUIREMENTS
OF THE GRAMMATICAL SOCIETY*

BY
E. A. SONNENSCHN, M.A. (Oxon.)
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IN
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✓ PART II.—SYNTAX



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PREFACE.

THE present volume completes the series of *Parallel Grammars* which was inaugurated by my *Latin Accidence* some seven years ago, and in which a serious attempt has for the first time been made to co-ordinate and systematise the teaching of grammar in schools. The *Parallel Grammar Series* has attracted a good deal of attention, both at home and abroad; but not till now have teachers been in a position to judge how far the series as a whole meets the demands which may be fairly made upon it. It claims to be regarded not as so many isolated grammars, but as an organic whole, the various volumes of which should be really adapted to be used side by side.

The advantages of parallelism are specially apparent in dealing with Syntax. Here everything depends on the point of view which one adopts, and if fundamental ideas are to be firmly fixed, it is of prime importance that the point of view be not shifted. In this series a common point of view is secured by basing the treatment of Syntax on a certain scheme of sentence analysis, which is independent of linguistic form: in other words, by basing Syntax primarily upon *meanings*. This method brings out in strong relief not only the similarities, but also the differences between languages; and the learner knows where he is at every point. It has, moreover, the advantage of proceeding from the known (the meanings) to the unknown (the form in which they are expressed); and it is entirely unencumbered with the difficult questions connected with the *origins* of constructions. This simple and purely objective treatment is followed out in Part I. (§§ 301-371); but it is supplemented in Part II. (§§ 372 foll.) by a

classification of the main facts of syntax under the head of *Meanings of Forms*, and a considerable part of the doctrine of Case-construction is reserved entirely for that head. Part I. supplies the "few and fixed categories" demanded by the late Mr. Matthew Arnold*, and these categories are the same and have identical numeration in all the volumes of the series. Part II. is more historical, and gives a glimpse into the problem how certain meanings came to be attached to certain forms. In applying this method it should be borne in mind that the pupil always approaches the systematic study of syntax with a certain stock of knowledge, derived from the Accidence and from his reading of authors: he knows something to start with about the meanings of forms and their organic connexion.

Here, as in the Accidence, the matter is carefully graduated, and a marginal line indicates the sections of the book which are of prime importance. These sections form a complete course by themselves, suitable for pupils who approach the study of syntax for the first time; and it is intended that *only* these sections should be taken up in a first reading. Otherwise the pupil will be introduced at too early a stage to some facts which though closely related to the context in which they stand are nevertheless better reserved until the main outlines of the whole field have been mastered.

The principle of subordinating rules to examples, which is carried out in all the volumes of the Parallel Grammar Series, is generally admitted to be educationally sound, and has recently been adopted by Dr. H. Ziemer in his new issue of Gillhausen's *Lateinische Schulgrammatik* (Berlin, 1893). This method has the advantage of impressing upon pupils from the first what grammar really is—a record of observed facts and not a system of abstract precepts; it directs their attention primarily to the concrete facts,

* *A French Etou*, 1892, p. 371.

and presents the rule as an aid to their own inductive faculties. The grammar becomes thus a kind of *hortus siccus*, containing classified specimens of the various usages which are found in classical writers and which may be imitated in composition.

In regard to the scope of this work, it has been my object to produce a syntax of moderate compass, yet sufficiently full to serve as a guide to reading and composition. Prominence is given to the *prose* constructions, and it is hoped that all the prose constructions of importance have been included.

In the choice of examples great care has been devoted to making them really suitable to the stage of learning for which they are intended, and to taking them, so far as possible, from books which pupils of a particular stage of advancement are likely to have read. Thus the examples for the first stage are short and easy, and come to a great extent from Xenophon and plays like the *Hecuba* and *Alcestitis*, so far as the former writes good Attic and the latter do not present specially poetical constructions. For later stages longer and more difficult examples are admitted, drawn chiefly from Thucydides, the orators and the dramatists. Verse examples with prose constructions have been held to deserve preference, as being more easily remembered.

I have derived much help in the execution of this work from various German school books *; and I have consulted, as every grammarian must, the larger works of Krüger, Kühner, Madvig and Goodwin, besides many special treatises such as the volumes

* *Griechische Schulgrammatik*, by Dr. A. Kaegi (2nd ed., Berlin, 1889); Dr. Georg Curtius' *Griechische Schulgrammatik*, 18th ed. by Dr. W. von Hartel (Leipzig, 1888); *Hauptregeln der griechischen Syntax*, by Dr. Moritz Seyffert, 17th ed. by Dr. A. von Bamberg (Berlin, 1885); *Griechische Syntax in kurzer, übersichtlicher Fassung auf Grund der Ergebnisse der vergleichenden Sprachforschung*, by Dr. Fr. Holzweissig (3rd ed., Leipzig, 1886); *Kurzgefasste griechische Schulgrammatik*, by Dr. H. Fritzsche (Hannover, 1887).

in Schanz' *Beiträge*. Hints have also been derived from many articles published in the *Classical Review* in recent years. Other special obligations are indicated in the second Appendix on *Notes and Authorities*, where some moot points of Greek Syntax which it seemed undesirable to introduce into the body of the work are briefly discussed. As I have there had occasion to dissent from some of the doctrines of Goodwin's *Moods and Tenses*, I desire here to express my sense of the great value of his book, which is indeed indispensable to any thorough student of Greek.

My cordial thanks are due to the following friends who have helped me by suggestions and criticisms while this work was passing through the press. The whole of my proof has been read by Dr. J. E. Sandys, Public Orator in the University of Cambridge; Mr. P. Giles, Reader in Comparative Philology in the University of Cambridge; Mr. C. D. Chambers, Assistant Master in King Edward's School, Bromsgrove; and Mr. F. W. Thomas, Headmaster's Assistant in King Edward's School, Birmingham; considerable parts have also been read by the Rev. W. Y. Fausset, Headmaster of the Grammar School, Ripon; Mr. C. R. Haines, Assistant Master at Uppingham; Mr. F. Haverfield, Senior Student of Christ Church, Oxford; and Prof. Milton W. Humphreys of the University of Virginia. To Mr. C. D. Chambers I am specially indebted for his kindness in going over the proofs with me for a second time, immediately before publication; the work has gained in accuracy at several points owing to his thorough revision. To my pupil Mr. C. T. Onions and to Mr. E. D. Girdlestone of Harborne my best thanks are due for help in the preparation of the Index, and also for counsel on various points.

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MASON COLLEGE, BIRMINGHAM,
September, 1894.

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INTRODUCTION.

Sections 301-315 show the sense in which the most important terms of Syntax are employed in the *Parallel Grammar Series*.

- 301** Every sentence consists of two parts, the **Subject** and the **Predicate**. The Subject is the word or group of words denoting that about which something is said in the Predicate; the Predicate is what is said about that which is denoted by the Subject:—

*Ορνίθες (Subject) | ᾄδουσιν (Predicate). *Birds sing.*

These two parts of the sentence may be contained in a single word, the Subject being expressed in the verb-ending: φη-μί, καὶ γ I (§ 316.2-4).

The Predicate may consist, as in the above sentences, of a **Verb alone**; but it may also assume any of the following forms (§§ 302-305). Note that in all cases the Predicate includes the *whole* of what is said about that which is denoted by the Subject.

- 302** The Predicate may consist of a **Verb and a Predicate Adjective or Predicate Noun referring to the Subject**:—

Κροῖσος | ἦν πλούσιος. *Croesus was rich.*

Κροῖσος | ἦν βασιλεύς. *Croesus was a king.*

- 303** The Predicate may consist of a **Verb and an Object**:—

Θησεὺς | συνῴκισε * τὴν Ἀττικὴν. *Theseus united Attica.*

- 304** The Predicate may consist of a **Verb and two Objects**:—

Ἀριστοτέλης | ἐδίδασκεν * Ἀλέξανδρον φιλοσοφίαν. *Aristotle taught Alexander philosophy.*

- 305** The Predicate may consist of a **Verb, an Object, and a Predicate Adjective or Predicate Noun referring to the Object**:—

Πολλοὶ | καλοῦσιν * αὐτὸν πλούσιον. *Many call him rich.*

Ὁ δῆμος | εἰλετο * αὐτὸν βασιλέα. *The people chose him king.*

* Verbs which take an Object are called **transitive** (§§ 303, 304, 305). Verbs which take no Object are called **intransitive** (§ 302).

- 306** Any Noun in the sentence may be **qualified** by an Adjective, or Adjective-equivalent (§ 310): *ἄνθρωπος δίκαιος*, a just man; *ὁ δίκαιος ἄνθρωπος*, the just man. Such a qualifying part of the sentence is called an **Attribute**.

Carefully distinguish from the Attribute the Predicate Adjective in *ὁ ἄνθρωπος ἐστὶ δίκαιος*, or, without the verb, *ὁ ἄνθρωπος δίκαιος*, the man is just (§ 302).

- 307** Any Verb, Adjective or Adverb in the sentence may be **qualified** by an Adverb or Adverb-equivalent (§ 311): *οἱ στρατιῶται ἐμαχέσαντο ἀνδρείως*, the soldiers fought bravely; *παντελῶς εὐτυχῆς ἐστὶν*, he is altogether fortunate; *πάνν σπουδαίως ἐργάζεται*, he works very diligently. Such a qualifying part of the sentence is called an **Adjunct**.

- 308** The Noun, the Adjective and the Adverb may be replaced by other parts of speech doing the same work in the sentence, or by a group of words doing the work of a single part of speech. A word or group of words which replaces a Noun, an Adjective or an Adverb is called an **Equivalent** (Noun-equivalent, Adjective-equivalent or Adverb-equivalent).

A group of words forming an Equivalent and not having a Subject and Predicate of its own is called a **Phrase**.

A group of words forming an Equivalent and having a Subject and Predicate of its own is called a **Subordinate Clause** (cf. § 312).

- 309** A **Noun-equivalent** may be:—

- (1) a Pronoun: *σὺ μὲν εὐτυχῆς εἶ, ἐγὼ δὲ δυστυχῆς*, you indeed are fortunate, but I am unfortunate; *ὃς ἐγώ*, I am that man.
- (2) a Verb-noun* (§ 179, b): *σιγᾶν* (or *τὸ σιγᾶν*) *κρεῖσσόν ἐστι τοῦ λαλεῖν*, to be silent (Subject) is better than to be a chatterbox; *σιγᾶν ἐθέλω*, I desire to be silent (Object).
- (3) an Adjective, with or without the Article: *οἱ πλούσιοι καὶ οἱ πένητες*, rich and poor; *οἱ σοφοί*, the wise;

* The Verb-noun and the Verb-adjective participate in all the constructions of the Verb from which they are formed; thus they may take a Predicate Adjective or Noun (§ 302), or an Object (§ 303), or two Objects (§ 304), or an Object and a Predicate Adjective or Noun (§ 305), and they may be qualified by an Adverb (§ 307)—just like a Verb.

τὸ καλόν, *the beautiful, beauty*; τᾶληθῇ, *truth*; ἄτοπον, *a queer thing, an absurdity*; βέλτιον, *a better thing*; ἀτελῇ σὺν ψεύδεσι, *an incomplete result combined with falsehood*. So Verb-adjectives with the Article: ὁ λέγων, *the speaker*; ὁ βουλόμενος, *any one who likes*; τὸ συμφέρον, *that which is expedient*; τὸ νοσοῦν, *sickness*.

- (4) a Clause (in a Complex Sentence, § 312): δὴλόν ἐστιν ὅτι κακῶς ἐποίησάς με, *it is clear that-you-have-treated-me-badly* (Subject, introduced in English by the Formal Subject, *it*); τὸν ἀγαθὸν ἄνδρα εὐδαίμονα εἶναί φημι, *I say that-the-good-man-is-happy* (Object).
- (5) a word or group of words quoted: τὸ γυνή ἐστι θήλυ, *the word "woman" is feminine*; τὸ ὑμεῖς ὅταν εἰπω, τὴν πόλιν λέγω, *when I use the word "you," I mean the city*; τὸ γνῶθι σαυτὸν πᾶσιν ἐστι χρήσιμον, *the saying "know thyself" is good for all*.

310 An Adjective-equivalent may be:—

- (1) a Verb-adjective (§ 179, α; § 309, 2, note): ποταμὸς ῥέων, *a flowing river*.
- (2) a Noun in Apposition: βασιλεια γύναι, *royal lady*; ὁ ἄρχων βασιλεύς, *the king-archon*; Δημοσθένης ὁ ῥήτωρ, *Demosthenes the orator* (as distinct from Δημοσθένης ὁ στρατηγός); ἡμεῖς οἱ Ἕλληνες, *we Greeks*; ὁ Εὐφράτης ποταμός, *the river Euphrates*; ὁ δ' εἶπ' Ὀδυσσεύς, *but he, Odysseus, said* (cf. § 148).
- (3) an Oblique Case: Δεκέλεια τῆς Ἀττικῆς, *Deceleia of Attica, the Attic Deceleia*; τῆς αὐτῆς γνώμης εἰμί, *I am of the same mind (= likeminded, Predicate Adjective)*; πυρὸς βροτοῖς δοτήρ, *the giver of fire to mortals*.
- (4) an Oblique Case with a Preposition: ἡ μετὰ λύπης ἡδονή, *pleasure accompanied by pain*; τὰ ἐπὶ Τροίᾳ πέργαμα, *the citadel that crowns Troy*; τὸ πνεῦμα τὸ ἐκ πρῶρᾶς, *the wind from the prow, the head-wind*.

- (5) an Adverb: οἱ τότε Ἕλληνες, *the then Greeks*; ἡ νῦν ἡμέρα, *the present day*; οἱ παλαιοί, *the men of old*; ἡ ἄνω πόλις, *the upper city*; ἡ ἄνω ὁδός, *the journey up country* (Ἀνάβασις).
- (6) a Clause in a Complex Sentence (§ 312): ἡ οἰκία ἣν ἐκέκτητο ὁ Μιλτιάδης οὐ σεμνή ἦν, *the house which the great Miltiades owned was not grand*.

311 An Adverb-equivalent may be:—

- (1) an Oblique Case: οἶκον μένω, *I remain at home* (§ 59); ὀγδοήκοντα στάδια ἐπορεύθησαν, *they marched ten miles*; τριάκοντα ἔτη γεγονώς, *thirty years old*; τῇ προτεραίᾳ ἀπέθανεν, *he died the day before*; χρόνῳ φανήσεται, *it will appear in time or after some time*; οὐδὲν χρήσιμός ἐστιν, *he is good for nothing*; τίνα τρόπον or τίνι τρόπῳ (= πῶς); *how?* Often the Accusative Neuter of Adjectives: μέγα or μέγала δυστυχής, *very unfortunate*; πολύ, *much* (§ 172); δεύτερον, *secondly, for the second time* (§ 127); τοσοῦτον διαφέρει, *it differs so much**; ἀληθες, *really?* Lat. *itane?* (Neut. of ἀληθής, with changed accent, p. 139); cf. ἀληθῶς adv. *truly*.
- (2) an Oblique Case with a Preposition: ἐπ' οἶκον εἶμι, *I will go home* (= οἰκαδε); ἀπ' οἶκον ὁρμῶμαι, *I start from home* (= οἰκοθεν); πρὸς βίαν ἄγω, *I carry off by force* (= forcibly); ἐς φῶς λέγω, *I speak to the light* (= openly), opposed to κατὰ σκότον, *darkly*; καθ' ὁρμὴν δρῶσιν, *they act impetuously*.
- (3) a Clause (in a Complex Sentence, § 312): ὅταν ἔλθῃς, ἐρῶ, *when you come, I will tell you*.

312 The Simple and the Complex Sentence.

- (1) Αὕτη ἐστὶν ἡ ἐμὴ οἰκία. *This is my house.*
- (2) Αὕτη ἐστὶν ἡ οἰκία ἣν ᾠκοδόμησα. *This is the house which I built.*

* With Verbs, such Neuter Adjectives may generally be regarded as Cognate Objects (§ 326 *): e.g. μέγα λέγεις, *you say something marvellous* or *presumptuous* (you talk big); ἀληθῆ λέγω, *I speak the truth*

A sentence like (1), which contains only one group of words with a Subject and Predicate, is called **Simple** [Lat. *simplex*].

A sentence like (2), which contains a Principal group and a Subordinate group, each with a Subject and Predicate of its own, is called **Complex**, and each of the groups is called a **Clause** :—

Principal Clause.

Αὕτη ἐστὶν ἡ οἰκία

Subordinate Clause.

ἣν ψυχοδύμησα.

313 Kinds of Subordinate Clause.

Subordinate Clauses may be classified according to the part of speech to which they are akin, as :—

1. **Noun Clauses**, *i.e.* Clauses playing the part of a Noun (§ 309.4).

2. **Adjective Clauses**, *i.e.* Clauses playing the part of an Adjective (§ 310.6).

3. **Adverb Clauses**, *i.e.* Clauses playing the part of an Adverb (§ 311.3).

314 Co-ordination.—Two or more Sentences, Clauses, Phrases or Single Words, linked together by one of the following Conjunctions, are called **Co-ordinate**, and the Conjunctions which link them together are called **Co-ordinating Conjunctions** :—

καί, *τε*, *and* ; *et*, -que
ἀλλά, *δέ*, *but* ; *sed*, *autem*
ἢ, *or* ; *aut*, *vel*, *an*

οὐδέ } *nor* { *neque*
μηδέ } *neve*, *neu*
γάρ, *for* ; *nam*, *enim*

The first member of a group linked together by one of the above conjunctions may be introduced by a word which serves to bring out more clearly its relation to what follows. Thus we get the following pairs :—

τε . . . καί, *or* καί . . . καί, *or* τε . . . τε, *both* . . . *and*.
μέν . . . δέ, *on the one hand* . . . *but on the other hand*.
ἢ . . . ἢ, *either* . . . *or*.
οὔτε . . . οὔτε (*or μήτε . . . μήτε*), *neither* . . . *nor*.

OBS. 1. All other Conjunctions are **Subordinating Conjunctions**, introducing either Adverb Clauses (§ 346) or Noun Clauses (§ 366) ; but εἴτε (= *sive*), when used without any Verb, may

have the effect of a Co-ordinating Conjunction (ἤ), e.g. εἴτ' ἀληθές εἴτε μάτην, *either truly or falsely* = εἴτε ἀληθές ἔλεγον, εἴτε μάτην ἔλεγον, *whether they spoke truly or falsely*.

OBS. 2. Words like μέντοι, *however* (tamen), οὖν, *therefore* (igitur), δῆ, *now* (jam), are not Conjunctions at all, but Sentence Adverbs, i.e. Adverbs affecting the sentence as a whole, and not the Verb in particular.

This is clearly shown in German, where the corresponding words take inverted order, like ordinary Adverbs (e.g. "Daher glaube ich," *therefore I believe*); in English the difference between Sentence Adverbs like *therefore* and Conjunctions like *and*, *but*, may be shown partly by the meaning (*therefore* = *for that reason*, an Adverb-equivalent, § 311.2), partly by the fact that Conjunctions must stand between the two sentences which they link together (e.g. "He did me a kindness *and* I am grateful"), while Sentence Adverbs may stand in the middle of a sentence (e.g. "He did me a kindness; I am *therefore* grateful").

314 * A Clause introduced by a Relative may be equivalent to a Co-ordinate Sentence; in such cases ὅς = καὶ οὗτος or οὗτος δέ or οὗτος γάρ (cf. Lat. quī = et is, sed is, nam is): e.g. εἰ δ' ἤμεις ἄλλο τι γνώσεσθε, δὲ μὴ γένοιτο, τί οἴεσθε συμβήσεσθαι; *but if you decide otherwise, and may this never happen, what do you think will result?* cf. quod di prohibeant.

315 The two parts of Syntax.

Syntax has to answer two questions:—

1. How are meanings expressed in sentences and parts of sentences? The answer is given in §§ 316-371, which deal with **Sentence Construction**.
2. What are the various uses of the inflected forms of words? The answer is given in §§ 372 foll., which deal with the **Meanings of Forms**.

☞ In dealing with Sentence Construction, those constructions which are peculiar to the Complex Sentence will be treated *after* those which are common to the Simple and the Complex Sentence.

SYNTAX.

PART I.—SENTENCE CONSTRUCTION.

THE SUBJECT.

316

1. As in other languages :—

(a) The Subject is either a Noun or a Noun-equivalent (§ 309).

(b) If the Subject is a declinable word, it stands in the Nominative Case.

2. As in Latin, the Subject is not expressed by a separate word when it is sufficiently indicated by the Verb-ending :—

Οἶμαι, οἶμαι. *I think*, *crēdō*. Οἶται. *He thinks*, *crēdit*.Contrast ἐγὼ οἶμαι, ἐγὼμαι, *I for my part believe*, *equidem crēdō*, where the Pronoun lends clearness or emphasis.3. A Subject with vague meaning, such as is expressed in English by words like *they* (= people in general), *one* (= French *on*, German *man*), *things* or *it* (= the situation in general, French *il*, German *es*), is in Greek and Latin often merely indicated by the Verb-ending :—Φαίν. *Men say*, *dicunt*, *dicitur*. Βαίνουσιν. *They go*, *itur*.Φαίης ἄν. *One may say*, *dicās*. (Indefinite 2nd Pers. Sing.)Ἐσήμηνεν. *Some one* (= the bugler) *gave the signal*.Ἀναγνώσεται. *Some one* (= the clerk) *will read aloud*.Ἐτοῖμα ἦν. *Things were ready* (= τὰ πράγματα ἐτοῖμα ἦν).Ἴτω. *Let things take their course* or *Come what may* (= ἴτω τὸ μέλλον).Ἰτέον ἐστίν. *One must go*, *eundum est*.Δείξει. *Time will show*. (There will be a showing.)4. Some Verbs, called Impersonal, are rarely found with a separate Subject: e.g. *ῥεῖ*, *it rains*, *pluit*. [Occasionally with a separate Subject: *τίς ῥεῖ*, *who rains?* ὁ θεὸς ῥεῖ, *God sends rain*.]The Passive Construction with a vague Subject merely indicated in the Verb-ending, like Lat. *itur*, *there is a going*, *pugnatum est*, *there was a fight* (Impersonal Passive Construction), is comparatively rare in Greek, being found chiefly in tenses from the Perfect Stem :—Βεβιωταί μοι. *I have lived*. Ὡς παρεσκεύαστο. *When all was ready*.Μάτην ἐμοὶ κεκαύσεται. *My tears will have gone for nothing*.Οὕτω δέδοκται. *'Tis thus resolved*.Occasionally in the Present: *βραδύνεται*, *there is a lingering*.

For the 3rd Pers. Sing. Pass. with a Clause as Subject, see § 368 c.

THE PREDICATE.

317 The rules for the **Agreement of the Verb with the Subject** are in general the same as in Latin. Note the following **peculiarities of Greek**:—

1. Πάντα ρεῖ. *All things change or Nothing is stable.*

Τὰ μεγάλα δῶρα τῆς τύχης ἔχει φόβον. *The great gifts of fortune involve fear.*

Τὰ τέλη τῶν Λακεδαιμονίων ὑπέσχετο ἐσβαλεῖν. *The officials of the Lacedaemonians promised to invade.*

RULE.—A Neuter Plural Subject takes a Singular Verb. [But when the Neuter Plural Subject denotes *persons* the Verb may be Plural: τὰ τέλη ὑπέσχοντο.]

2. Ἄνδρε δύο χωρεῖτον. *Two men are coming.* Soph. Phil. 539.

* Ἄνδρε τῷδε πλέουσιν. *These two men are sailing.* Ibid. 593.

RULE.—A Dual Subject may take a Dual or a Plural Verb.

318 More often than in Latin, a Singular Noun of Multitude takes a Plural Verb (**Construction according to Sense—κατὰ σύνεσιν**):—

Τὸ πλῆθος οἴονται. *The multitude believe.*

319 Distinguish a Dual Subject from a **Compound Subject**, *i.e.* a Subject made up of two or more Nouns or Noun-equivalents linked together by one of the Conjunctions meaning “and” (§ 314), or united in thought without a Conjunction:—

320 Εὐρυμέδων καὶ Σοφοκλῆς ἐστράτευσαν. *Eurymedon and Sophocles took the field.*

Ἡδονὴ καὶ λύπη ἐν τῇ πόλει βασιλεύσεται. *Pleasure and pain shall bear joint sway in the city.*

RULE.—A Compound Subject made up of two Singular Nouns generally takes a Plural Verb; but the Verb may be Dual when stress is laid on the idea of a *pair*.

321 Note, as in other languages:—

Ἐγὼ καὶ ὁ υἱός μου ὑγιάινομεν. *Ego et filius meus valēmus.*

Σὺ καὶ ἡ θυγάτηρ σου ὑγιάinete. *Tū et filia tua valētis.*

☞ “My son and I” cannot be spoken of together except as “we”; hence the Verb, if Plural, must be 1st Person: similarly “I and you” = “we”; “you and your daughter” = “ye”.

322 As in Latin, the Verb may agree with the *part* of the Compound Subject which stands nearest to it, especially if the Nouns composing the Subject denote Sexless Things:—

Σάρκες καὶ νεῦρα ἐξ αἵματος γίνονται. *Flesh and sinews come from blood* (νεῦρα Neut. Pl.).

Γῆρας διδάσκει πάντα καὶ χρόνον τριβή. *Old age teaches all things, and (so does) lapse of time.*

*Ἦκε Χρυσάντας τε καὶ ἄλλοι τινὲς τῶν ὁμοτίμων. *There had come both Chrysantas and certain others of the peers.*

322*

1. As in Latin, if the Nouns composing the Subject are so closely connected as to form *one idea*, the Verb may be Singular, κατὰ σύνεσιν [Senātus populusque dēorēvit]: Οἱ πένητες καὶ ὁ δῆμος πλέον ἔχει. *The poor and the masses have superior power.*

2. *Ἔστι *there is*, ἦν *there was*, γίνονται *there comes into being*, may introduce a Compound Subject, or even one Plural Subject; but in such cases the Verb must *precede* the Subject: *Ἔστιν ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντες τε καὶ δῆμος. *There are in other cities both rulers and ruled.* Τῆς δ' ἦν τρεῖς κεφαλαί. *And it had three heads.* This construction is called the 'Schema Pindaricum,' though it is not specially common in Pindar.

Compare Shakspeare, Cymbeline IV. 2. 371: "There is no more such masters"; French "Il est des hommes". Similarly 1 Cor. xiii. 13: Νῦν δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα. *And now abideth faith, hope, charity, these three.*

3. Μετά, like Latin *cum*, may serve as equivalent to "and": Δημοσθένης μετὰ τῶν συστρατηγῶν σπένδονται. *Demosthenes and his fellow-generals make peace.*

323

As in Latin, the Conjunctions meaning "or," "nor" (§ 314) do not properly link words so as to form a Compound Subject: ἢ οὗτος ἢ ἐκεῖνος ἀληθῆ λέγει, aut hīc aut ille vēra dīcit. Yet the Verb may be Plural: Καί μ' οὐδ' ὁ Πλούτωνος κύων | οὐδ' οὐπὶ κάρη ψύχοπομπὸς ἂν Χάρων | ἔσχον. *And neither the dog of Pluto nor Charon, sitting at the oar as conductor of souls, would have held me back (= both Pluto's dog and Charon would not have held me back).* Compare "Neither death nor fortune were sufficient to subdue the mind of Cargill" (Fox, *History of James II.*).

So especially with two Personal Pronouns as Subject: Οὐτε σὺ οὐτ' ἐγὼ ταῦτα ἐποιήσαμεν. Haec neque ego neque tū fecimus. [So too in German, French, Spanish.]

PREDICATE ADJECTIVE OR NOUN REFERRING TO THE SUBJECT
(§ 302).

324

1. As in other languages, the chief Verbs which take a Predicate Adjective or Noun referring to the Subject are Verbs denoting to *be, become, seem, remain*; *be made, be chosen, be called, be thought, be shown* :—

Εἰμὶ (Ἐφῦν) εὐκάρδιος. *I am stout of heart.*

Ἡ Σπάρτη ἐφάνη δυνατωτάτη. *Sparta seemed most powerful.*

Οἱ νόμοι μενόντων ἀκίνητοι. *Let the laws remain unchanged.*

Κῦρος ἀπεδείχθη σατράπης. *Cyrus was appointed satrap.*

Οἱ φίλοι νομιζέσθων ἀδελφοί. *Let friends be considered brothers.*

2. A Predicate Adj. or Noun often stands without *ἐστί, εἰσι* (3rd Pers.):
αἱ δεῦτεραί πως φροντίδες σοφώτεραι, second thoughts are somehow wiser; χαλεπὰ τὰ καλὰ, ardua quae pulchra; sometimes without εἰμὶ, εἰ, ἐσμέν, ἐστέ (1st and 2nd Pers.): *σὺ μὲν θρασύς, thou art bold; ἔτοιμος δοῦναι, I am ready to give.* Note here the omission of the Pronoun *ἐγώ*.

3. The above Verbs may also be used without a Predicate Adj. or Noun; in this case they form a complete Predicate, either by themselves or as qualified by Adverbs or Adverb-equivalents: *Πόλις τις ἔστιν. There is a city, or A city exists. Πόλις τις ἦν τότε. There was a city at that time. Ἦν ἐν τῇ Ἀττικῇ. It was situated in Attica. Ἀπεδείχθη, οὐκ ἐχειροτονήθη. He was appointed, not elected.*

4. With other Intransitive or Passive Verbs the Predicate Adjective or Noun denotes either (a) the result of an action :—

Τὸ τεῖχος ἐπωκοδομήθη ὑψηλότερον. *The wall was built higher*

Ὁ τύραννος τρέφεται καὶ αὔξεται μέγας. *The tyrant is nursed and reared to greatness.*

or (b) what the Subject is, was, or will be, at the time of the action :—

Ὁ ποταμὸς ῥεῖ μέγας (πολύς). *The river flows strong. Amnis fluit magnus (multus).*

Ἐπανήλθε σὼς καὶ ὑγιής. *He returned safe and sound (salvus).*

Ὁξεία φοιτᾷ καὶ ταχεῖ ἀπέρχεται. *It (a fit of sickness) is sharp in its coming and sudden in its going.*

Ὁ λόγος καλὸς προσῆν. *The plea that was added was fair.*

Contrast ὁ καλὸς λόγος προσῆν, *the fair plea was added.*

Πρῶτος προσβάλλει. *He attacks first = He is the first to attack, primus aggreditur. Contrast πρῶτον προσβάλλει, he first attacks or attacks for the first time (primum), or attacks at first (primō): cf. § 127.*

5. The Predicate Adjective may often be conveniently translated by an Adverb or Adverb-equivalent: *ἄκων ἡμαρτον*, *I sinned involuntarily* (involuntus or imprudens errāvi); *πολὸς ἐνέκειτο*, *he attacked violently* (multus instābat); *ἐννύχιος ἦλθεν*, *he came by night* (nocturnus vēnit). Similarly *ἐκὼν*, *voluntarily*, consultō; *αὐτόματος*, *of one's own accord*, sponte suā; *ἔσμενος*, *gladly*, libenter; *σκοταῖος*, *in the dark* (Older English *darkling*, Adj.); *δευτεραῖος*, *τριταῖος*, etc., *on the second day, on the third day, etc.*; *χρόνιος*, *after a long time, or for a long time, etc.* But the Adjective must be used in translating *ἔχ' ἡσυχος*, *keep quiet*.

6. Note such Predicate Participles (Verb-Adjectives) as the following: *τελευτῶν ἔφη*, *he said at the end*, lit. *he said ending*; *ἄνοιγ' ἀνόςσας* or *φθάσας*, *open quickly*, lit. *making haste*; *λαθὼν ἐποίησεν*, *he did it unawares* (imprudens) or *secretly*, lit. *escaping the notice of himself or of others*; *χαίρων ἀπαλλάξει*, *he will get off scot free*, lit. *rejoicing* (Lat. *impune*, Adv.); *κλαίων ἐρεῖς*, *you will say it to your sorrow*, lit. *weeping*; *φλυᾶρεῖς ἔχων*, *you trifle persistently*, lit. *holding on*; *θαρρῶν ἴθι*, *go fearlessly*, lit. *being confident*.

324* Use of the Article with the Predicate Adjective or Noun.

1. *Τῶν ἑπτὰ σοφῶν σοφώτατος ἦν Σόλων.* *Solon was the wisest of the seven wise men.*

Τὸ θαυμάζειν ἐστὶν ἀρχὴ τῆς σοφίας. *Wonder is the beginning of wisdom.*

RULE.—The Predicate Adjective and Predicate Noun have as a rule no Article in Greek, even where the Article is necessary in English.

2. But the Article is sometimes necessary in Greek, especially—

(a) to distinguish *ὁ αὐτός*, *the same*, from *αὐτός*, *self*; *τοὐναντίον*, *the opposite*, from *ἐναντίον*, *opposite*; *θάτερον* (= *τὸ ἄτερον*, p. 131), *the one (or the other) of two*, from *ἕτερον*, *one of two*:—

Ἐγὼ μὲν ὁ αὐτός εἰμι, ὑμεῖς δὲ μεταβάλλετε. *I am the same as ever, but you change.*

(b) to form, with a Participle, a Noun-equivalent (§ 309.3):—

Ὁς ἦν ὁ συλλαβών με. *This was the man that trapped me.*

(c) to express “the well known,” “the typical”:—

Σὺ εἶ ὁ προδότης. *Thou art the notorious traitor.*

325 Agreement of the Predicate Adjective and Noun.

1. As in Latin, the Predicate Adjective agrees in Gender, Number and Case with the word to which it refers, even when the Subject is a Neuter Plural and the Verb Singular (§ 317.1):
 τὰ δίκαιά ἐστι καλά, *what is just is lovely*. The Predicate Noun agrees in Case, but not necessarily in Gender or Number: ἄνδρες γὰρ πόλις, καὶ οὐ τεῖχη οὐδὲ νῆες ἀνδρῶν κεναί, *for it is men, and not walls nor ships without men, that constitute a state*; γυναῖκές ἐσμεν ἀθλιώτατον φυτόν, *we women are miserable creatures*; ἅπαντα δυσχέρεια, *all is vexation*.

2. A Neuter Adjective, used as a Noun-equivalent (§ 309), follows the rule for the Predicate Noun [*Triste lupus stabulis*]:—

Ἡ πατρίς φίλτατον βροτοῖς. *The fatherland is a thing most dear to mortals*. *Patria mortālibus carissimum*.

3. If a Demonstrative or Relative Pronoun is the Subject, it is generally made to agree in Gender, Number and Case with the Predicate Noun [*Hōc opus, hic labor est. Thēbae quod caput Boeōtiae est*]:—

Ἄλλη ἄλλη πρόφασις ἦν. *This was another pretext*.

Ὁ φόβος ἡ αἰδώς καλεῖται. *The fear which is called respect*.

4. The Verb is sometimes made to agree with the Predicate Noun, when this lies between the Subject and the Verb:—

Τὸ χωρίον πρότερον Ἐννέα Ὀδοὶ ἐκαλοῦντο. *The place was previously called Nine Ways*. [*Compare "The wages of sin is death"*.]

325* 1. As in Latin, a Predicate Adjective referring to the whole of a Compound Subject is Masculine Plural if the Nouns composing the Subject denote persons of different sexes, Neuter Plural if they denote things without sex:—

Ὁ πατήρ καὶ ἡ μήτηρ αὐτοῦ εἰσι γενναῖοι. *His father and mother are noble (persons)*: *sunt generōsi*.

Φθόνος καὶ ἔρως ἐναντία ἐστίν (*cf.* § 325.4). *Envy and love are opposite (things)*: *sunt contrāria*.

2. The Predicate Adjective may however agree, like the Verb (§ 322), with the part of the Subject which stands nearest to it:—

Ἡ στάσις καὶ ὁ πόλεμος αἰτιὸς ἐστι τῶν κακῶν. *Sedition and war are the cause of our troubles*.

THE OBJECT (§ 303).

326 Verbs taking the Accusative.

As in other languages :—

- (a) The Object is either a Noun or a Noun-equivalent.
- (b) If the Object is a declinable word, it generally stands in the Accusative Case.

326* 1. An Object which is of kindred meaning to the Verb is called **Cognate**. As in Latin, a Cognate Object is generally qualified by an Attribute :—

Γέλωτα σαρδάνιον ἐγέλασεν. *He laughed a sardonic laugh.*
Risum amārum risit.

Βίον ἀνθρώπινον ζῇ. *He lives a human (i.e. ordinary) life.*

Λαγὼ βίον ζῇ. *He lives the life of a hare (Gen.).*

*Ορκον μέγαν ὀμνῶμι. *I swear a great oath.*

2. But the Cognate Object and its Attribute are sometimes expressed by a single word, not of kindred meaning with the Verb :—

- (a) A Neuter Adjective, used as a Noun-equivalent (§ 309.3):—

Ἥδὺν γελᾷ. *She has a sweet laugh. Dulce ridet.*

Σεμνὸν καὶ πεφροντικὸς βλέπει. *He has a solemn and thoughtful look. Βλέπω βραχύ. I am shortsighted.*

Μὴ φώνει μέγα. *Speak not loud (cf. § 311.1).*

- (b) A Neuter Pronoun :—

Τοῦτο χαίρω. *This joy I have. Hōc laetor.*

Οὐδὲν βλάπτει. *It does no harm. Nihil nocet.*

- (c) A Noun with the meaning of the Attribute :—

Ἐνίκησεν Ὀλύμπια. *He won an Olympic victory. Vicit Olympia. (Ὀλύμπια = νίκην Ὀλυμπικήν.)*

Θύει εὐαγγέλια. *He makes a thank-offering for good news.*

Ἡ βουλή κάρδαμα (or νᾶπυ) βλέπει. *The Senate looks cross (or mustard) = looks cross: cf. "to look daggers".*

*Ἐὰρ ὀρώσα. *With April in her eyes (lit. looking Spring).*

3. A Cognate Object may be added to a Verb which takes an ordinary Object, and may stand with Passives :—

Σωκράτης ἕκαστον εὐεργετεῖ τὴν μεγίστην εὐεργεσίαν. *Socrates confers the greatest benefits on each.*

Τίνα εὐεργεσίαν εὐεργετούμεθα; *What benefit do we receive?*

*Ἐπει' ἐμοὶ τὰ δειν' ἐπηκέλησ' ἔπη. *Then he uttered against me those dreadful threats.*

Στεφανοῦσθαι Ὀλύμπια. *To receive an Olympic crown. Imitated by Horace in Epist. I. 1. 50: coronāri Olympia.*

27] Passive Construction. [Latin Abl. with or without *ab*, *ā*.]**ACTIVE.**

Ἄρμoδιoς ἐφόνευσεν Ἴππαρχον.
Harmodius slew Hipparchus.

Θηρίον ἔτρεφεν αὐτόν.
A wild beast fed him.
 Φόβoς ταρασσει τὴν καρδίαν.
Fear troubles the heart.
 Τόξευμα ἔτρωσεν αὐτόν.
An arrow wounded him.

PASSIVE.

Ἴππαρχος ἐφονεύθη ὑφ' Ἀρμoδίου.
Hipparchus was slain by Harmodius.

Ἐτρέφετο ὑπὸ θηρίου.
He was fed by a wild beast.
 Ἡ καρδιά ταρασσεται φόβῳ.
The heart is troubled by fear.
 Ἐτρώθη τοξεύματι.
He was wounded by an arrow.

RULE.—In the Passive Construction

what was the Object in the Active becomes the Subject:
 what was the Subject in the Active is generally expressed
 by ὑπὸ with the Gen., if it denotes a Living Agent;
 by the Dat. without a Preposition, if it denotes
 something without life.

Obs. 1. For ὑπὸ are found *παρὰ*, *πρός*, and even *ἀπό*, *ἐκ*, with Genitive.

Obs. 2. The Living Agent is in certain cases expressed by the Dative (§ 429).

Obs. 3. Things without life are sometimes treated as living, e.g. waves, lightning, etc.: hence ὑπὸ κεραυνοῦ πληγῆς for κεραυνῷ πληγῆς, *struck by lightning*.

Obs. 4. The Dative denoting things without life may be regarded as Dative of Cause (§ 430) or Dative of Instrument (§ 429).

327* Verbs taking the Genitive (Genitive Verbs).—Many Verbs take a Genitive in Greek corresponding to an Object in English:—

*Ἀνθρωπος ὦν μέμνησο τῆς κοινῆς τύχης. *Being man, remember the common lot.* Mementō sortis commūnis.

Μαθημάτων φρόντιζε μᾶλλον χρημάτων. *Regard learning more than riches.*

Μὴ φείσῃ βίον. *Heed not my life.*

Τοῦ ζῆν γὰρ οὐδεὶς ὥς ὁ γηράσκων ἐρᾷ. *For no one desires life so much as the man who is growing old.*

Μακάριος ὅστις ἔτυχε γενναίου φίλου. *Happy he who has gained a noble friend.*

*Ἡθους δικαίου φαῦλος οὐ ψαίνει λόγος. *Slander touches not a just character.*

*Ὅναιo τῆς ἀρετῆς. *May you enjoy your virtue!*

Οἱ Ἀθηναῖοι ἤρχον τῶν νήσων. *Athens ruled the islands.*

Πολέμου οὐκ ἀρξόμεθα. *We shall not begin the war.*

Ζήσεις βίον κράτιστον ἢν θύμοῦ κρατῆς. *Thou wilt live the best life if thou master thy spirit.*

Ὁ μὴδὲν ἀδικῶν οὐδενὸς δαίται νόμον. *The man that does no wrong needs no law.*

Μισθοφόρων τυράννῳ δεῖ. *A tyrant needs mercenaries.*

RULE.—The chief Genitive Verbs are those denoting:—

remember	μυμνήσκομαι, μνημονεύω (= reminiscor), μέμνημαι (= meminī)
forget	ἐπιλανθάνομαι (= obliviscor), ἀμνημονῶ (= immemor sum)
regard	ἐπιμελοῦμαι, μέλει μοι, κήδομαι, φροντίζω, φείδομαι
disregard	ἀμελῶ, ὀλιγωρῶ
desire	ἐπιθῶμῶ, ἐφίεμαι, ἐρῶ (ἡράσθην), ὀρέγομαι, γλίχομαι, ἀντιποιοῦμαι, στοχάζομαι
attain	τυγχάνω, ἐφικνοῦμαι
fail to get	ἀμαρτάνω, ἀποτυγχάνω, ἀτυχῶ, σφάλλομαι, ψεύδομαι
touch	θιγγάνω, ψαύω; ἄπτομαι, ἔχομαι, λαμβάνομαι, lay hold of
experience	πειρῶμαι
enjoy	ἀπολαύω, γεύομαι, ὀνίναμαι
rule	ἄρχω, βασιλεύω, δυναστεύω, τυραννέω; ἡγοῦμαι in the sense command, ἡγεμονεύω, στρατηγῶ
begin	ἄρχομαι (ἄρχω)
cease	παύομαι, λήγω, μεθίεμαι, ὑφίεμαι
master	κρατῶ
want	δέομαι, δεῖ μοι, σπανίζω, ἀπορῶ, στέρομαι.

} cf. § 407.

OBS. 1. With Verbs of *remembering* and *forgetting* the Object, if it denotes a thing (not person), may stand in the Accusative: μέμνημαι τὰ παρεληλυθότα, *I remember the past*, recorder praeterita; ἀμνημονεῖς τὰς ὑποσχέσεις, *you forget your promises*, oblivisceris prōmissa.

OBS. 2. Κρατῶ in the sense *defeat* takes the Accusative: ἐκράτησαν τοὺς πολεμίους, *they defeated the enemy*.

OBS. 3. Ἠγοῦμαι in the sense *show the way* takes the Dative: οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγοῦμεθα, *for we who see guide the blind*.

OBS. 4. Distinguish δεῖ μοι, *I need*, with the Genitive, from δεῖ με, *I must*, with the Infinitive (§ 368 g, Obs. 1).

On the Passive Construction of these Genitive Verbs, see § 329.

328

Verbs taking the Dative (Dative Verbs).—Many Verbs take a Dative in Greek corresponding to an Object in English :—

Μαντική οὐ πείθομαι. *I distrust augury.* Auguriō diffidō.

Ἵπηρεται τοῖς νόμοις. *Obeys the laws.* Inservi lēgibus.

Δικαιοσύνη λυσitelεί τῇ πολιτείᾳ. *Justice benefits the state.*
Justitia prōdest reipublicae.

Δεῖ μ' ἀρέσκειν τοῖς κάτω. *I must please those below.* Oportet mē placēre mortuīs.

Ἦ γὰρ γαμοῦμαι ζωσα παῖδι σὺ ποτε; *What, shall I living ever marry thy son?* Umquamne viva filiō nūbam tuō?

Τίς ἡμῖν ἐναντιώσεται; *Who will resist us?* Quis nobis resistet?

Ἐπεσθε μοι, ἄνδρες. *Follow me, my men* [= sequor with Accus.].

Ἡμῖν ὡς φίλοις χρήσεται. *He will use (= treat) us as friends.*

Τί βούλεται ἡμῖν χρῆσθαι; *For what purpose does he wish to use (= employ) us?* [= ūtor with Abl.]

*Ἄλλω ποנוῦντι ῥᾶδιον παραιέσαι. *It is easy to advise another when in trouble.* Facile est aliī suādere.

Παρακελεύσαντο ἀλλήλους. *They exhorted one another.*

Ζεὺς συνέγνω Ἡρακλεῖ. *Zeus pardoned Heracles.* Juppiter Herculi ignōvit.

Πτωχὸς πτωχῷ φθονεῖ. *Beggar envies beggar.* Mendicus mendicō invidet.

RULE.—The chief Dative Verbs are those denoting :—

obey, trust, and their opposites (*cf.* pāreō, confidō, crēdō)

serve πείθομαι, πειθαρχῶ, ὑπακούω, πιστεύω, ἀπιστῶ, ἀπειθῶ

succour δουλέω, λατρεύω, ὑπηρετῶ (*cf.* serviō)

benefit βοηθῶ, ἐπαρκῶ, ἐπικουρῶ, ἀμύνω, τιμωρῶ (*cf.* succurrō)

please λυσitelεῶ, συμφέρεi (*cf.* prōsum)

favour ἀρέσκω, ἀνδάνω : *displease* ἀπαρέσκω (*cf.* placeō, displiceō)

marry χαρίζομαι (*cf.* faveō)

(*of the woman*) γαμοῦμαι (*cf.* nūbō)

resist ἐναντιοῦμαι, ἀνίσταμαι, ἐνίσταμαι (*cf.* resistō)

revile λοιδοροῦμαι (*cf.* maledicō)

follow ἔπομαι, ἀκολουθῶ (but sequor takes Accus.)

use χρῶμαι (but ūtor takes Abl.)

The following may take, in addition to the Dative, an Accusative or an Infinitive (as Second Object, §§ 331, 333):—

command ἐντέλλομαι, ἐπιτάσσω, προστάσσω, παρακελεύομαι (cf. imperō); λέγω, φημί, σημαίνω in the sense *bid* (cf. dīcō)

advise παραινῶ, συμβουλεύω (cf. suādeō)

threaten ἀπειλῶ (cf. minor)

reproach μέμφομαι, ἐπιτιμῶ, ὀνειδίζω (cf. objiciō): or one Accus.

forgive συγγιγνώσκω (cf. ignoscō)

envy φθονῶ, μεγάλρω (cf. invidēō).

328*

ORIGIN OF THE ABOVE DATIVES.—Πείθω comes from the root ΠΕΙΘ, = Lat. FID, meaning *bind*; thus the Passive πείθομαι σοι meant originally something like *I am bound to you*, hence *I obey you* or *I trust you*: λῦσιτελείν meant originally *to pay dues* (= λύειν τέλη): similarly ἀρέσκω σοι, *I am fitting to you* (root 'AP, *fit*); γαμοῦμαι σοι, *I am united to or with you* (root GAM, *unite*); χρῶμαι σοι, *I concern myself or associate with you* (root XPA or XEP, *hand*). In all cases the Dative denoted either "to," "for," or "with".

CAUTION.—The following Verbs of similar meaning to those enumerated in § 328 take the Accusative:—

Πείθω (Active), *urge, persuade*: πείθω σε.

Verbs of *believing* take an Accusative of the thing believed.
πιστεύω ταῦτα, *I believe this*, crēdō hōc; ταῦτά σοι οὐ πείθομαι, *I do not take this on your word*, hōc tibi nōn crēdō.

Θαρσῶ, θαρρῶ, *have confidence in*: θαρρῶ θάνατον, *I do not fear death* (rarely Dat. of the person).

Θεραπεύω, *serve, tend*: θεραπεύω τοὺς θεούς, *θεραπεύω τὸ σῶμα*.
'Αμύνομαι and τιμωροῦμαι (Middle), *avenge myself, take vengeance for myself*: τιμωροῦμαί σε, *I avenge myself on you*.

Ὀνίνημι and ὠφελῶ, *benefit*: ὠφελῶ σε, *adjuvō tē* (rarely Dat. with ὠφελῶ).

Γαμῶ (Active), *marry* (of the man): γαμῶ γυναῖκα, *dūcō uxōrem*.

Λοιδорῶ (Active), *revile*: λοιδорῶ σε.

Κελεύω (Active), *command*, takes the Accus. with the Infin.:
κελεύω σε ἐλθεῖν, *I bid you come*, jubeō tē venire.

329 Passive Construction of Genitive and Dative Verbs.

Μνημονεύσομαι ὑπὸ πολλῶν. *I shall be remembered by many.*

Νικήρατος ἐρῶν τῆς γυναικὸς ἀντεράται. *Niceratus, loving his wife, is loved in return.*

Ἐὰν ἄρχεσθαι μάθωσι, πολλῶν ἄρχειν δυνήσονται. *If they learn to submit to rule, they will be able to rule many.*

Πένης λέγων τἀληθὲς οὐ πιστεύεται. *A poor man telling the truth is not trusted.*

Οὐκέτι ἀπειλούμαι, ἀλλ' ἤδη ἀπειλῶ ἄλλοις. *I am no longer threatened but begin to threaten others.*

Ἐποίησαν ὥσπερ προσετάρχθησαν. *They did as they had been told.*

RULE.—The Passive Construction of Genitive and Dative Verbs is the same as that of Accusative Verbs (§ 327).

✎ The corresponding Latin construction (*crēdor I am trusted*, for *crēditur mihi*, *invidetur* for *invidetur mihi*) is very rare. [But *crēdor* with *Infin.* is common: *Juppiter crēditur tonāre*, the Passive of *crēdimus Jovem tonāre*.]

330 Verbs taking the Infinitive.

Δύναμαι (or ἔχω) μαρτυρῆσαι. *I can bear witness.* Possum testificārī.

Οὐκ ἠθέλησας οὐδ' ἐτόλμησας θανεῖν | τοῦ σοῦ πρὸ παιδός.
Thou wouldst not and daredst not die for thine own child.

Τόλμησον φρονεῖν. *Resolve to be wise.* Sapere audē.

Ψύχῃ μιᾷ ζῆν, οὐ δύοιν, ὀφείλομεν. *We ought to live with one life, not with two.*

Μέλλω οἰκοδομεῖν. *I delay (hesitate, intend) to build.* Cunc-tor (dubitō, cōgitō) aedificāre: see Obs. 3.

Τοὺς προδότας γὰρ μῦσεῖν ἔμαθον. *For I have learned to hate traitors.*

Ἐπίσταμαι νεῖν. *I know how to swim (I understand swim-ming, scio nāre).*

RULES.—1. The chief Verbs that take an Infinitive as Object are those denoting :—

<i>can</i>	δύναμαι, ἔχω (= possum): equivalent οἷός τε εἰμί
<i>desire</i>	βούλομαι, ἐθέλω, in verse θέλω, ἐπιθύμω, ἐφίεμαι (volō, cupiō), σπουδάζω (studeō), εὔχομαι <i>pray</i> , ἀξιῶ <i>claim</i>
<i>prefer</i>	προαιρούμαι, μᾶλλον αἰρούμαι (mālō)
<i>dare</i>	τολμῶ, in verse ἔτλην (audeō)
<i>ought</i>	ὀφείλω (dēbeō)
<i>delay</i>	μέλλω, ἀναβάλλομαι (cunctor, moror)
<i>fear</i>	φοβοῦμαι, δέδοικα, ὀκνῶ, εὐλαβοῦμαι, φεύγω, αἰσχύνομαι (vereor)
<i>try</i>	ἐπιχειρῶ, πειρῶμαι (cōnor)
<i>hasten</i>	ἐπείγομαι, σπεύδω (festinō)
<i>intend</i>	διανοοῦμαι, ἐπινοῶ, μέλλω (cōgitō)
<i>resolve</i>	βουλεύομαι, ψηφίζομαι (statuō, decernō)
<i>am wont</i>	εἶωθα, φιλῶ, εἶθισμαι (soleō, consuēvī)
<i>learn</i>	μανθάνω, διδάσकोμαι (discō)
<i>know</i>	ἐπίσταμαι, οἶδα, μέμνημαι (scio).

For Verbs of *hoping* and *promising*, see Obs. 4.

2. As in Latin, a Predicate Adjective or Predicate Noun depending on the Object Infinitive agrees with the word to which it refers (here the Subject):—

Βούλομαι εἶναι δίκαιος. Cupiō esse justus.

Ὀκνῶ προδότης καλεῖσθαι. Vereor appellārī prōditor.

Obs. 1. The above use of the Infinitive is to be distinguished from the Infinitive of Purpose, which is not uncommon in Greek: *μανθάνειν ἤκομεν* *we are come to learn* (Lat. ut discāmus). The Infinitive was originally the Dative of a Verb-noun, and when it denotes purpose it retains its original datival meaning: *μανθάνειν for learning*. When it is used in dependence on the above Verbs this meaning is obscured: *φοβοῦμαι ἀποθανεῖν* originally *I have fear for dying*, hence *I fear to die* = *I fear death*, *φοβοῦμαι θάνατον*. Similarly the English “to” has lost its proper meaning in such cases, and has come to be a mere sign of the Infinitive (“to die” originally = “for dying”).

OBS. 2. In dependence on the above Verbs the Aorist Infinitive marks the action as simply *occurring* (not as past), the Present Infinitive marks it as *going on* or denotes a *state*; Latin does not ordinarily make any such distinction:—

Βούλομαι νικῆσαι. *I wish to gain the victory* } = Volō
 Βούλομαι νικᾶν. *I wish to be victorious* } vincere.

OBS. 3. Μέλλω rarely takes the Aorist Infinitive. With the Present or more commonly the Future Infinitive it is often equivalent to the Latin Future Participle with *sum*: μέλλω οἰκοδομήσειν or οἰκοδομεῖν = aedificatūrus sum, *I am about to build*.

OBS. 4. Verbs of *hoping* and *promising* take, as in English, either a Dependent Statement (expressed by the Future Infinitive, § 367.1):—

Ἐλπίζω νικῆσειν. *I hope that I shall conquer.* Spērō mē victūrum esse.

Ὑπισχοῦμαι βοηθήσειν. *I promise that I will assist.* Polliceor mē subventūrum esse.

or an Object Infinitive (Aorist or Present):—

Ἐλπίζω νικῆσαι or νικᾶν. *I hope to conquer or to be victorious.*

Ὑπισχοῦμαι βοηθῆσαι. *I promise to assist.*

*Ἐλπίζω = *I feel sure* and ὑπισχοῦμαι = *I pledge my word* may also take other tenses of the Infinitive in a Dependent Statement: ἐλπίζω νικᾶν *I am sure that I am winning*, spērō mē vincere; ὑπισχοῦμαι βοηθεῖν *I assure you that I am assisting*, profiteor mē subvenire.

OBS. 5. Verbs of *ceasing* (παύομαι, λήγω), *enduring* (ἀνέχομαι, καρτερῶ) and *wearying* (ἀπαγορεύω, κάμνω) take a Participle instead of the Object Infinitive:—

Ἀνέχων κολαζόμενος. *Endure to be* (lit. *being*) *punished*.

OBS. 6. Ἀρχομαι *begin* takes either the Participle or the Infin. :—

Ἦρχετο οἰκοδομῶν or οἰκοδομεῖν. Incipiēbat aedificāre.

OBS. 7. The Object Infinitive is sometimes found with other Verbs than those given on p. 171:—

Ἔφη ἐπιδείξασθαι. *He spoke of exhibiting his art.*

Ἐνόμισαν κρατῆσαι. *They thought to gain the mastery.*

TWO OBJECTS.

330*

Verbs taking two Accusatives.

1. Οἱ Πέρσαι διδάσκουσι τοὺς παῖδας σωφροσύνην. *The Persians teach their children discretion* (docent liberōs prudentiam).

Τὴν θυγατέρα ἔκρυψε τὸν θάνατον τοῦ ἀνδρός. *He concealed from his daughter the death of her husband* (filiam mortem viri cēlavit).

2. Βασιλεὺς ὑμᾶς τὰ ὄπλα ἀπαιτεῖ. *The King demands of you your arms* (postulat ā vōbis arma).

Οὐ τοῦτ' ἐρωτῶ σε. *That is not what I ask you* (nōn istud tē interrogō).

3. Οἱ Θράκες ἐβούλοντο ἀφαιρεῖσθαι τοὺς Ἕλληνας τὴν γῆν. *The Thracians wished to take the land from the Greeks.*

4. Παῖς μέγας, παῖδα μικρὸν ἐκδύσας τὸν χιτῶνα, τὸν ἑαυτοῦ ἐκέκον ἡμφίεσεν. *A big boy, having stripped a little boy of his tunic, put his own upon him.*

5. Πλεῖστα κακὰ τὴν πόλιν ἐποίησαν. *They inflicted very great injuries upon the state.*

Τὰς μὲν γυναῖκας πόλλ' ἀγαθὰ λέγων, σὲ δὲ πολλὰ κακά. *Saying much good of the ladies, but of you much evil.*

RULE.—The following Verbs take two Accusatives, the one generally denoting a person, the other a thing :—

- | | | |
|--------------------------------|---|--|
| 1. <i>teach</i> | διδάσκω (doceō); conceal κρύπτω, ἀποκρύπτομαι (cēlo) | |
| 2. <i>ask</i> | αἰτῶ (rogō, ōrō), ἐρωτῶ (interrogō), εἰσπράσσω, πράσσομαι (flāgitō) | |
| 3. <i>take away</i> | ἀφαιροῦμαι, σὺλῶ, ἀποστερῶ (cf. § 415) | |
| 4. <i>clothe</i> | ἀμφιέννυμι, ἐνδύω; unclothe ἐκδύω | } not two Accusat ^s . in Latin. |
| 5. <i>do [good or evil to]</i> | ποιῶ | |
| | <i>say [good or evil of]</i> λέγω | |

OBS. In the Passive Construction the Accusative of the *thing* remains unchanged, while the Accusative of the *person* becomes the Subject: διδάσκονται σωφροσύνην, *they are taught discretion*; ἀφῆρέθησαν τὴν γῆν ὑπὸ τῶν Θράκων, *they were robbed of the land by the Thracians*.

331 Verbs taking an Accusative and a Dative.

Σύνεσις ἔδωκε Κύρῳ χρήματα. *Syennesis gave Cyrus money or gave money to Cyrus.* Cŷrō pecūniam dedit.

Βοήθειαν πέμφομεν τοῖς συμμάχοις. *We will send aid to our allies.*

Δείξω σοι τὴν ὁδόν. *I will show you the way.*

Πάντ' ἐμοὶ σημαίνεται. *Let him tell me all.*

Ὑπέσχετο μισθὸν τοῖς στρατιώταις. *He promised his soldiers pay.*

Ξενοφῶντι τὴν ἀρχὴν ἐπιτρέπουσιν. *They entrust the command to Xenophon.*

Δούλοις πόνους προστάσσομεν. *We impose labours on slaves.*
Servis labōrēs imperāmus (§ 328).

Ταῦτα ἔμιν παραινῶ. *This counsel I give you (§ 328).*

RULE.—Verbs of *giving, showing, telling, promising, entrusting*, and the like, take an Accusative (**Direct Object**) and a Dative (**Indirect Object**), as in English and Latin.

OBS. Note that Verbs of *taking away* do not, as a rule, take an Accusative and a Dative, as they do in other languages: ἀφαιρούμαι χρήματα τοῖς ἄλλοις (§ 330*) or τῶν ἄλλων (§ 415) *I take money from the others*, adimō pecūniam cēteris (Dat.).

332 In the Passive Construction of Verbs taking the Accusative and the Dative, Greek is as free as English: either the Direct or the Indirect Object of the Active may become the Subject of the Passive (*cf.* § 329):—

(i.) Ἡ ἀρχὴ ἐπιτρέπεται Ξενοφῶντι. *The command is entrusted to Xenophon.*

(ii.) Ξενοφῶν ἐπιτρέπεται τὴν ἀρχήν. *Xenophon is entrusted (entrusted with) the command.* Cf. He was shown the way.

But (i.) is the only possible construction with some Verbs: χρήματα ἐδόθη Κύρῳ ὑπὸ Συεννέσεως *the money was given to Cyrus by Syennesis*, pecūnia data est Cŷrō ᾧ Syennese, as in French and German with any Verb of this class.

Latin occasionally has construction (ii.): inscripti nōmina rēgum *inscribed with the names of kings*, ἐγγεγραμμένοι ὀνόματα βασιλέων.

333

Verbs taking a Case and an Infinitive.

Οἱ Πέρσαι διδάσκουσι τοὺς παῖδας σωφρονεῖν. *The Persians teach their children to be discreet.* Docent liberōs esse prūdētēs.

Βασιλεὺς αἰτεῖ ἡμᾶς (δεῖται ἡμῶν) τὰ ὄπλα παραδοῦναι. *The king asks you to give up your arms.* Rogat vōs ut arma trādātis.

Κελεύω σε εἰπεῖν. *I bid you speak.* Jubeō tē loquī.

Παρακελεύομαι σοι εἰπεῖν. *I command you to speak.* Imperō tibi ut loquāris.

Προστάσσομεν δούλοις πονεῖν. *We command slaves to labour.*

Ἀπαγορεύω σοι μὴ εἰπεῖν. *I forbid you to speak.* Vetō tē loquī. [On the μὴ see § 369 c.]

*Ἐὰν με κρίναι. *Let me decide.* Sine mē dēcernere.

*Ἐπιτρέπω σοι κρίναι. *I permit you to decide.* Permittō tibi ut dēcernās.

RULE.—An Infinitive may be substituted as one of the Objects in the Simple Sentence with Verbs denoting *teach, ask, bid, forbid, permit*, and the like, as in English.

OBS. 1. In some instances Latin uses the Accusative with the Infinitive, in others a Dative with an *ut*-clause.

OBS. 2. In the above construction of the Accusative and the Infinitive we see the Complex Sentence growing out of the Simple Sentence: thus *κελεύω σε εἰπεῖν* may be translated *I bid that you should speak*.

OBS. 3. A Predicate Adjective or Predicate Noun depending on the Infinitive agrees with the word to which it refers (*cf.* § 330, Rule 2): thus “I bid you to be just” is either *κελεύω σε εἶναι δίκαιον*, *jubeō tē esse justum*; or *παρακελεύομαι σοι εἶναι δικάϊω*. [For another possible construction, see § 532.2.]

OBS. 4. Passive Construction:—

Οἱ παῖδες τῶν Περσῶν διδάσκονται σωφρονεῖν.

Δούλοι προστάσσονται πονεῖν (*cf.* § 332).

PREDICATE ADJECTIVE OR NOUN REFERRING TO THE OBJECT
(§ 305).

- 334** 1. As in other languages, the chief Verbs that take a Predicate Adjective or Noun referring to the Object are Verbs denoting to *make, choose, call, think, show, leave*—the Verbs of which the Passives take a Predicate Adjective or Noun referring to the Subject (§ 324.1):—

Δαρείος Κύρον ἐποίησε σατράπην, καὶ ἀπέδευξε στρατηγόν.

Darius made Cyrus satrap, and appointed him general.

Ψευδωνύμως σε δαίμονες Προμηθέα | καλοῦσιν. *By a false name the gods call thee Prometheus.*

Νόμιζ' ἀδελφοὺς τοὺς ἀληθινούς φίλους. *Consider genuine friends brothers (or as brothers).*

Παρεῖχεν ἑαυτὸν δίκαιον. *He showed himself just.*

Ἐάτε τοὺς νόμους ἀκινήτους. *Leave the laws unchanged.*

2. With other Transitive Verbs the Predicate Adjective or Noun denotes, as in § 324.4,

Either (a) the result of an action:—

Ἐπιποκοδόμησαν τὸ τεῖχος ὑψηλότερον. *They built the wall higher.*

Τρέφουσι καὶ αὖξουσιν τὸν τύραννον μέγαν. *They nurse and rear the tyrant to greatness.*

Διδάσκω σε ἵππέα. *I train you as (= to be) a horseman.*

Or (b) what the Object is, was, or will be, at the time of the action:—

* Ἀκοντά σ' ἄξω. *I will take thee against thy will.*

Πτηνὰς διώκεις, ὦ τέκνον, τὰς ἐλπίδας. *Winged (fleeing), my child, are the hopes thou pursuest.*

Δίκαια δρᾶσας συμμάχους ἔξεις θεούς.	} <i>Doing justice you will</i>	
„ „ συμμάχων τεύξε θεῶν.		<i>have the gods as</i>
„ „ συμμάχοις χρήσῃ θεοῖς.		<i>allies.</i>

Τάληθες ἰσχύον τρέφω. *The truth that I have within me is strong (Participle).*

3. Ὡς, as, Lat. *prō*, may be added:—

Χρῶμαι τούτῳ ὡς ἀνδραπόδῳ. *I treat him as a slave.*

- 335** For the Agreement of the Predicate Adjective and Noun (here with the Object), see § 325; for the absence of the Article, see § 324*.

ATTRIBUTES (§ 306) AND ADJUNCTS (§ 307).

Agreement of Attributes.

336 The rules for the Agreement of Attributes are the same as in Latin :—

(1) **Adjective as Attribute.** The Adjective agrees in Gender, Number and Case with the word that it qualifies : *ὁ σοφὸς ἄνθρωπος the wise man, σοφαὶ γυναῖκες wise women.* If an Adjective qualifies two or more words of different Genders, it agrees with the one that stands nearest ; or else, when clearness or emphasis demand, is repeated : *ὁ καλὸς καὶ ἀγαθὸς ἄνθρωπος καὶ γυνή the noble man and woman, παντὶ καὶ λόγῳ καὶ μηχανῇ by every argument and device ; ἐν σῶμα ἕχων καὶ ψυχὴν μίαν having one body and one soul, πάσαις ἡλικίαις καὶ πᾶσιν ἦθεσι for all ages and all characters.*

Obs. More often than in other languages we find agreement according to sense (*κατὰ σύνεσιν*) rather than according to grammatical form, especially with Neuters denoting Persons : *ὁ φίλον τέκνον dear child, μερᾶκιον τὴν ἰδέαν πάνυ καλὸς a young man very fair of form : cf. § 65.*

337 (2) **Noun as Attribute.** The Noun in Apposition (§ 310.2) agrees in Case with the word that it qualifies : *Δημοσθένης τὸν ῥήτορα Demosthenes the orator, τοῦ Εὐφράτου ποταμοῦ of the river Euphrates.*

The Oblique Cases as Attributes and Adjuncts.

338 As in Latin the Oblique Cases, with or without a Preposition, may be used either adjectivally (as Attributes) or adverbially (as Adjuncts). The chief difference between Greek and Latin in the use of the Cases without Prepositions is that the meanings

expressed in Latin by the Ablative are expressed in Greek partly by the Genitive, partly by the Dative, as shown in the following table:—

Greek.	Meanings.	Latin.
Genitive	{ <i>of</i>	Genitive
	{ <i>from</i>	
Dative	{ <i>with</i>	Ablative
	{ <i>by</i>	
	{ <i>on, in</i>	Dative
	{ <i>to</i>	
	{ <i>for</i>	

Examples of differences between Greek and Latin:—

Ἐλεύθερος φόβου. *Free from fear.* Liber metū.

*Ἀρχων ἀγαθὸς οὐ διαφέρει πατρὸς ἀγαθοῦ. *A good ruler does not differ from a good father.* Rex bonus nōn discrepat ā patre bonō.

Κῦρος ἀπέκτεινεν Ἀρταγέρσην τῇ ἑαυτοῦ χειρί. *Cyrus slew Artageres with his own hand.* Cŷrus Artagersem suā manū interfecit.

Ἐτρώθη τοξέυματι. *He was wounded by an arrow.* Vulneratus est sagittā.

Μεῖζόν ἐστι πολλῶ. *It is greater by far.* Multō mājus est.

Τῇ πέμπτῃ ἡμέρᾳ. *On the fifth day.* Quintō diē.

The historical explanation of these differences and the details of Case construction will be given later (§§ 372-434).

KINDS OF SENTENCES.

☞ Sentences may be classified as (I) Statements; (II) Will-speech, *i.e.* Commands, Wishes, Concessions; (III) Questions; (IV) Exclamations.

I. STATEMENTS.

339 | **Statements of fact** (Indicative: Negative οὐ = *nōn*):—

Ἑλληνίζει. *He speaks Greek.* Graecē loquitur.

Οὐχ ἑλληνίζει. *He does not speak Greek.*

339* | The Historical Infinitive (Lat. *Fors omnia regere*) is not found in Greek; but a repeated or habitual action of the past is sometimes expressed by the Past Imperfect or less commonly the Aorist Indicative with ἄν ("Iterative ἄν"); Negative οὐ:—

Ποτὲ μὲν ἐπ' ἡμᾶρ εἶχον, εἴτ' οὐκ εἶχον ἄν. *Sometimes I used to have enough for the day; then again I used not to have (εἶχον ἄν = εἶχον).* Cf. Engl. *would* = *used to*.

Ἀνεθάρσθησαν ἄν. *They plucked up courage (on each occasion).*

340 | **Modest Assertions, *i.e.* Cautious or Hesitating Statements:—**

Λέγοιμι ἄν. *I am inclined to say.* *Dixerim.*

Βουλοίμην ἄν. *I could wish.* *Velim.*

Εἴποι τις ἄν. *Some one may say.* *Dixerit aliquis.*

Ἐβουλόμην ἄν. *I could have wished.* *Vellem.*

Ἐγνώ τις ἄν. *One might have observed.* *Cernerēs.*

RULE.—Modest Assertions are expressed by the Optative with ἄν when referring to present time, by the Past Imperfect or Aorist Indicative with ἄν when referring to past time. Negative οὐ.

OBS. 1. The 2nd Pers. Sing. is often indefinite ("you" = "one," *τις*, Fr. *on*, Germ. *man*): ἡγήσαιο ἄν, *one might think* (*crēdideris*).

OBS. 2. The Opt. with ἄν may often be translated by "will," "shall," *e.g.* μένοιμ' ἄν *I will* (or *would*) *remain*, μένοις ἄν *you should remain*; sometimes by "can," *e.g.* δις ἐς τὸν αὐτὸν ποταμὸν οὐκ ἄν ἐμβαλῇς *one cannot step twice into the same river* (Potential use). **CAUTION.** The full meaning "am able" is expressed by δύναμαι or οἶδς τε εἰμί with the Infinitive.

OBS. 3. The Opt. with ἄν often becomes a mere future-equivalent: *e.g.* μένοιμ' ἄν, *I shall remain*, μένοις ἄν, *you will remain*.

340* | Modest Assertions may be substituted for Indicatives in many kinds of Subordinate Clause (*e.g.* Causal, Consecutive, Relative, §§ 349, 352, 364).

II. WILL-SPEECH, *i.e.* COMMANDS, WISHES, CONCESSIONS.

Commands.

341a

Λέγε (Εἰπέ). *Speak.* Dic or Dicitō.Λεγέτω (Εἰπάτω). *Let him speak.* Dīcat or Dicitō.Λέγωμεν (Εἴπωμεν). *Let us speak.* Dicāmus.Λέγετε (Εἴπατε). *Speak.* Dīcite.Λεγόντων (Εἰπόντων). *Let them speak.* Dīcuntō or Dicant.

RULE.—Commands are expressed by the Imperative ; or, in the 1st Person Plural, by the Subjunctive.

OBS. 1. The Present Imperative or Subjunctive marks the action as *going on* or *habitual*, and is therefore used in general rules of life ; the Aorist Imperative or Subjunctive marks the action as *occurring*, and is therefore used in commands applicable to a single occasion :—

Τοὺς μὲν θεοὺς φοβοῦ, τοὺς δὲ γονεῶς τίμῃ, τοὺς δὲ φίλους αἰσχύνου, τοῖς δὲ νόμοις πείθου. *Fear God, honour your parents, respect your friends, obey the laws.*

Μείνον παρ' ἡμῶν καὶ συνέστιος γενοῦ. *Remain with us and become a sharer of our hearth.*

OBS. 2. In the 1st Person Singular the Subjunctive is used chiefly when ἄγε, φέρε, *come*, or some other Imperative precedes :—

Ἄγε, τὰς μαρτυρίας ἀναγνώ. *Come, let me read the depositions.*

Λέγε δὴ· ἴδω. *Speak on ; let me see.*

OBS. 3. Commands may also be expressed (i.) by the Optative with ἄν, (ii.) by a Question, (iii.) by ὅπως with the Future Indicative :—

(i.) Λέγοις ἄν. *Pray go on speaking.* (Mild Command, cf. § 340.)

(ii.) Οὐ σίγ' ἀνέτη, μηδὲ δειλιάν ἄρεις ; *Keep silent and do not show cowardice.* (Lit. *Will you not keep silent, and will you show cowardice?* Two independent questions ; οὐ = πότνε, μή = num, cf. § 344 c.)

(iii.) Ὅπως ἔσεσθε ἄνδρες. *Prove yourselves men.* (Originally dependent on an Imperative like σκοπεῖτε understood : *see to it how you shall prove . . .*) Negative form :—ὅπως μὴ with Fut. Indic. or sometimes Aor. Subj.

Prohibitions. (Negative Commands.)

341b	Μὴ λέγε or Μὴ εἶπες.	Do not speak.	Nē dixeris.
	Μὴ λεγέτω or Μὴ εἶπη.	Let him not speak.	Nē dicat.
	Μὴ λέγωμεν or Μὴ εἰπώμεν.	Let us not speak.	Nē dicāmus.
	Μὴ λέγετε or Μὴ εἴπητε.	Do not speak.	Nē dixeritis.
	Μὴ λεγόντων or Μὴ εἰπωσιν.	Let them not speak.	Nē dicant.

RULE.—Prohibitions are expressed by μή (Lat. nē *) with the Present Imperative or Aorist Subjunctive in the 2nd or 3rd Pers., Singular or Plural ;

Present or Aorist Subjunctive in the 1st Person Plural.

“Nor” in Prohibitions is μηδέ (Lat. nēve, neu).

Obs. 1. The distinction between the Present and the Aorist is the same as in Commands (§ 341 a, Obs. 1) : μὴ κλέπτει *do not be a thief*, μὴ κλέψῃς *do not steal this*.

Obs. 2. The Aorist Imperative is occasionally found in the 3rd Person : e.g. μὴ εἰπάτω, *let him not speak*, μὴ γενέσθω, *let it not happen*.

Wishes.

- 342
- i. Ζώῃ (or Εἶθε ζώῃ). *May he live!* Vivat (Utinam vivat) Μηκέτι ζώῃν. *May I no longer live!* Nē jam vivam.
 - ii. Εἶθε ἔζη. *Would that he were alive!* Utinam viveret. Εἰ γὰρ ἐδυνάμην. *Would that I could!* Utinam possem.
 - iii. Εἶθ' εὐρομέν σ', Ἀδμητῆ, μὴ λυπούμενον. *Would that I had found thee not sorrowing!* Utinam invenissem.

RULE.—i. Wishes as to the future are expressed by the Optative with or without εἶθε or εἰ γάρ.

ii. Wishes that something were (at the present time) otherwise than it actually is, are expressed by the Past Imperfect Indicative with εἶθε or εἰ γάρ.

iii. Wishes that something had been (in the past) otherwise than it actually was, are expressed by the Aorist Indicative with εἶθε or εἰ γάρ.

The Negative is μή (Lat. nē *).

* Nē corresponds to μή in meaning, but not in origin.

OBS. 1. It is from the above use in expressing wishes that the Optative derived its name (optäre). But the Indicative may also express wish, as shown above; and the Optative has many other meanings besides this.

OBS. 2. Expressions of wish introduced by εἰ (εἴθε, εἰ γάρ) are really if-clauses of Conditional Sentences without any Principal Clause expressed; hence the Moods and Tenses used are the same as in § 355: εἰ μοι γένοιτο φθόγγος ἐν βραχίσιον *oh if I were to find a voice in my arms!* (Eur. *Hec.* 836); *cf.* ὁ μοι praeteritōs referat si Juppiter annōs (Virgil).

OBS. 3. Wishes as to the future may also be expressed by πῶς ἂν, *how*, with the Optative: Πῶς ἂν δολοίμην; *May I perish!*

OBS. 4. Wishes as to the present and past may also be expressed by ὤφελον, -ες, -ε, literally *ought* (with or without εἴθε, εἰ γάρ), and the Present or Aorist Infinitive:—

Ἄλλ' ὤφελε μὲν Κύρος ζῆν. *Well, would that Cyrus were alive!*

Εἴθ' ὤφελε μὴ γενέσθαι. *Would that it had not happened!*

Μήποτε γάμῳ ὤφελον οἰκεῖν μετὰ τῆσδε δόμου. *Would that I had never married and dwelled in the house with her!*

OBS. 5. "No amount of absurdity or extravagance in a future wish can make anything but the Optative proper in expressing it: as Aristotle says βούλησις ἐστὶ τῶν ἀδυνάτων, ὅλον θανάσιός, *wish may refer to impossibilities, as that we may live for ever* (*cf.* the example in Obs. 2, above). So no amount of reasonableness in a present or past wish can make the Imperfect or Aorist Indicative improper" (GOODWIN).

Concessions.

343

*Ἔστω. *Be it so, or Granted that it is so.* Estō.

Οὗτοι τοίνυν τοῦτο πεπεισμένοι ἔστω. *Grant then that they have been persuaded of this* (= Perfect Imperative, πεπείσθων).

Πλούτει τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα, | καὶ ζῇ τύραννον σχῆμ' ἔχων. *Hear up riches in thy house, if thou wilt, and live in (lit. having) kingly state = although thou be rich and live like a king: followed by δέ, yet, Soph. Antig.* 1168.

RULE.—Concessions are expressed by the Imperative. The Negative is μή (Lat. nē).

OBS. The same sense may be given in many other ways; note καὶ δὴ with the Indicative: Καὶ δὴ τεθνᾶσιν. *Suppose them to be dead.*

III. QUESTIONS.

344a Any of the forms of the Statement (§§ 339-340) may become interrogative :—

Ἑλληνίζεις; *Do you speak Greek?*

Οὐχ ἑλληνίζεις; *Don't you speak Greek?*

344b **Deliberative Questions**, *i.e.* questions as to what is or was to be done. (The answer is given by a Command.)

Εἰπῶμεν ἢ σιγῶμεν; ἢ τί δράσομεν; *Are we to speak, or are we to be silent? or what shall we do?* Loquāmur an silēamur? aut quid faciēmus?

Μὴ ἀποκρίνωμαι; *Am I not to answer?* Nōn respondeam?

Πότερον βίαν φῶμεν ἢ μὴ φῶμεν εἶναι; *Are we to say or not to say that it is violence?* Utrum dicāmus an nōn?

Τί δαί μ' ἐχρῆν (or εἶδει) δρᾶν; *What on earth was I to do?* Quid facerem?

Τί ποιητέον ᾔν; *What was to be done?* Quid faciendum erat?

RULE.—Questions as to what *is to be done* in present or future time are expressed by the Subjunctive; questions as to what *was to be done* in past time by χρῆν (ἐχρῆν) or εἶδει with the Infinitive, or by the Verbal Adjective in -τέος with the Past Indicative of εἶναι. The Negative of the Subjunctive is μή (Lat. nōn).

OBS. 1. The 3rd Person is less common than the 1st Person, and is chiefly used when the speaker refers to himself by τις: *e.g.* ποῖ τις φύγῃ; *whither is a man to flee?* The 2nd Person is very rare.

OBS. 2. Note that the Optative is not used in Independent Deliberative Questions to denote what *was to be done* in past time (= Latin Imperfect Subjunctive). For the Optative in Dependent Deliberative Questions see § 370 b, ii.; for the Optative in sentences like τις λέγοι; *who could tell?* (very rare in Attic) see § 510 and note.

OBS. 3. The Deliberative Subjunctive is often introduced by an interrogative βούλει or βούλεσθε (in the poets also by θέλεις or θέλετε): βούλει ἀποκρίνωμαι; *do you wish that I should answer?* vis respondeam?

OBS. 4. The Future Indicative may be nearly equivalent to the Present Subjunctive: ποῖ τις τρέπεται; *whither is one to turn?* cf. τί δράσομεν (above).

344c Modes of introducing Questions.

1. Ἄρ' εἶδες; or Ἥ εἶδες; *Did you see? Vidistīne?*

[Answer:—Εἶδον. *Yes.* Οὐκ εἶδον. *No.*]

- Ἄρ' οὐκ εἶδες; *Did you not see? Nōnne vidistī?*

[Answer:—Εἶδον. *Yes.*]

- Μὴ εἶδες; or Ἄρα μὴ εἶδες; or Μῶν εἶδες; *Did you see?*

Num vidistī? [Answer:—Οὐκ εἶδον. *No.*]

RULE.—Questions which may be answered with “yes” or “no” are often (not always, see § 344a) introduced by Interrogative Particles:—

ἄρα, ἦ, = *-ne*; μὴ, ἄρα μὴ, μῶν (for μὴ οὖν), = *num.*

πότερον . . . ἦ = *utrum . . . an.*

Negative questions of this class are introduced by ἄρ' οὐκ (= *nōn-ne*); to which ἦ γάρ, or ἄλλο τι ἦ, or ἄλλο τι, is sometimes equivalent.

The answer may be expressed by repeating a word, or by

ναί, μάλιστα, πάνυ μὲν οὖν, φημί (= *aiō*), ἔστι ταῦτα, etc. *Yes:*

οὐ, οὐ δῆτα, οὐδαμῶς, ἡκιστά γε, οὐ φημι (= *negō*), etc. *No.*

2. Τίς ἀγορεύει; *Who is speaking? Quis loquitur?*

Ποῖός ἐστιν; *What sort of person is he? Quālis est?*

Πῶς ἔχεις σώματος; *How do you do? Ut valēs?*

RULE.—Questions which cannot be answered with “yes” or “no” are introduced, as in other languages, by Interrogative Pronouns, Adjectives or Adverbs, without any Interrogative Particle.

IV. EXCLAMATIONS.

- 345** Many of the above mentioned forms of speech may become exclamatory (*i.e.* may be used to express emotion):—

Ὅλα πείσομαι κακά. *What evils (Quae mala) I shall suffer!*

Ὡς καλῶς εἶπας. *How well (Quam pulchrē) you spoke!*

Ὡς καλὸς ὁ πάππος. *How fine (Quam pulcher) grandfather looks! Understand ἐστίν.*

Ὡς μεμίσσηκά σε. *How (Quam or Ut) I hate you!*

ὦ Ζεῦ βασιλεῦ, τὸ χρέμα τῶν νυκτῶν ὅσον. *Great Zeus! What a length the nights are!*

Distinguish the Exclamatory οἷος, ὅσος, ὥς } = *quālis, quan-*
from the Interrogative ποῖος; πόσος; πῶς; } *tus, quam.*

THE COMPLEX SENTENCE (§ 312).

ADVERB CLAUSES (§ 313).

346 | Adverb Clauses are classified according to the Adverbial meaning which they express. Thus we have Adverb Clauses of—

- | | |
|--|--|
| <p>(a) Time, introduced by—
 <i>ὄτε, ὁπότε, ἥνίκα, ὥς, when</i>
 (= cum with Indic.)
 <i>ἐπεὶ, ἐπειδὴ, ὥς, after</i> (= cum with Subj., or postquam with Indic.)
 <i>ἐπεὶ πρόωτον, ἐπειδὴ τάχιστα, as soon as</i> (= ut primum)
 <i>ἀφ' οὗ, ἐξ οὗ, ever since</i> (= ex quo)
 <i>ἔως, ἐν ᾧ, while</i> (= dum)
 <i>ἔως, ἔστε, μέχρι, μέχρι οὗ, ἄχρι οὗ, εἰς ὃ, until</i> (= donec)
 <i>πρίν, πρὶν ἢ, πρότερον ἢ, before</i>
 (= priusquam)</p> | <p>(d) Purpose, introduced by—
 <i>ἵνα, ὅπως, ὥς</i> (rare in prose),
 <i>in order that</i> (= ut)
 <i>μή, lest</i> (= ne), rare in prose</p> <p>(e) Result, introduced by—
 <i>ὥστε, ὥς, so that, as to</i> (= ut)</p> <p>(f) Condition, introduced by—
 <i>εἰ, εἰάν</i> (contracted <i>ἦν, ἔν</i>), <i>if</i>
 (= si)</p> <p>(g) Concession, introduced by—
 <i>εἰ καί, ἐάν καί, although</i> (= quamquam)
 <i>καὶ εἰ, καὶ ἐάν (καὶν), even if</i>
 (= etsi)
 <i>οὐδ' εἰ, οὐδ' ἐάν } not even if</i>
 <i>μηδ' εἰ, μηδ' ἐάν }</i></p> |
| <p>(b) Place, introduced by—
 <i>οὗ, ὅπου, ἐνθα, ἵνα, where</i>
 (= ubi)
 <i>οἷ, ὅποι, ἐνθα, whither</i> (= quō)
 <i>ὅθεν, ὁπόθεν, ἐνθεν, whence</i>
 (= unde)
 <i>ἧ, ὅπῃ, along what line</i>
 (= quā)</p> | <p>(h) Comparison, introd. by—
 <i>ὥς, ἢ } as</i> (= sicut)
 <i>ὥσπερ, ἥτερ } as</i> (= sicut)
 <i>ὅπως } as</i> (= sicut)
 <i>ὅσῳ, in proportion as</i> (= quō)
 <i>ὥς, ὅτι, ἧ = Latin quam</i>
 with Superlatives
 <i>ἧ, than</i> (= quam)
 Comparison + Condition, introduced by—
 <i>ὥσπερ εἰ, ὥσπερ ἂν εἰ, as if</i>
 (= quasi)
 Comparison + Result, introduced by—
 <i>ἧ ὥστε, than so as to</i> (= quam ut)</p> |
| <p>(c) Reason, introduced by—
 <i>ὅτι, διότι, ὥς, because</i> (= quod, quia)
 <i>ἐπεὶ, ἐπειδὴ, since</i> (= cum)
 <i>οὐνεκα, ὁθούνεκα, because</i>
 (= quoniam)
 <i>ὅτε, ὁπότε, since</i> (= quandō)</p> | |

Ἔσ' Ὅτι, ὥς, ὅπως, and μή are also used in Noun Clauses (§ 367).

Temporal Clauses. (Clauses of Time; § 346 a.)

347

1. Those whose action is marked as *fact* :—

Ἐπεὶ ἡσθένει Δαρείος, ἐβούλετό οἱ τῷ παίδε ἀμφοτέρω παρεῖναι.
When Darius was sick (cum aegrötāret), he desired that both his sons should be by his side.

Ἐπειδὴ ἐτελεύτησεν, Ἀρταξέρξης κατέστη εἰς τὴν βασιλείαν.
When he had died (cum mortuus esset), Artaxerxes came to the throne.

Ἔως ἐτίματο, πιστὸν ἑαυτὸν παρίχεν. *So long as he was honoured (quoad honestābatur), he proved faithful.*

Ἔμειναν ἕως ἀφίκοντο οἱ στρατηγοί. *They waited till the generals arrived (donec advenērunt).*

2. Those whose action is marked as (a) *prospective*, i.e. merely contemplated as a future contingency ; or (b) *general* :—

- (a) *Prospective* :

Οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι. *Why then, when strength shall fail (cum nōn valēbō), I will cease.*

Ἱπποκράτης, ὅποτε καιρὸς εἴη, ἐμελλε στρατεύειν ἐς τοὺς Βοιωτοὺς. *Hippocrates was intending, when the time should come (cum tempus esset), to march into Boeotia.*

Ἐπειδὴν ἅπαντα ἀκούσῃτε, κρίνατε. *When you have (= shall have) heard everything (cum omnia audieritis), judge.*

Περιμένετε ἕως ἂν αὐτὸς κελεύῃ. *Wait till the master bid or shall bid (donec ipse jubeat).*

Περιεμνομεν ἕως ἀνοιχθεῖν τὸ δεσμωτήριον. *We used to wait till the prison should be opened (donec apertus esset).*

- (b) *General* [*Ever-clauses of Time*] :

Ἐπειδὴ δὲ ἀνοιχθείη, εἰσῆμιν παρὰ τὸν Σωκράτη. *But whenever it was opened (quandocumque apertus erat), we used to go in to Socrates.*

Ἐπειδὴν ἡ ἐκφορὰ ἦ, λάρνακας ἄγουσιν ἄμαξαι. *Whenever the funeral takes place (quandocumque exsequiae fiunt), waggons bring coffins.*

Ἐπειδὴν κρύψωσι γῇ, ἔπαινος λέγεται. *When[ever] they have covered them with earth, an encomium is pronounced.*

Ὅποτε οἱ Ἕλληνες ἐπίοιεν, οἱ πολέμοι ῥᾶδιως ἀπέφευγον. *Whenever the Greeks advanced, the enemy easily escaped.*

Ὅτε ἔξω τοῦ δεινοῦ γίνοντο, ἔχαιρον. *Whenever they got (or had got) out of danger, they rejoiced.*

GENERAL RULES.—1. Temporal Clauses take the Indicative, as in English, when the action is to be marked as *fact*: Negative οὐ.

2. When the action is to be marked as *prospective* or *general*, the Temporal Clause takes ἄν with the Subjunctive in present or future time, the Optative without ἄν in past time: Negative μή.—In these constructions the Present Stem marks the action as *not completed*; the Aorist Stem marks it as simply *occurring*, or sometimes as *occurring before the action of the Principal Clause*, like the Latin Perfect Stem.

⚡ The time *in which* the Temporal Clause stands is shown by the Principal Clause.—Note that the ἄν stands immediately after the temporal conjunction, and where possible forms one word with it: thus ὅταν for ὅτ' ἄν, ἐπὶ ἄν or ἐπὶν for ἐπεί ἄν, etc.*

3. SPECIAL RULE FOR πρὶν. When the Principal Clause is *negative*, πρὶν takes the same constructions as other temporal conjunctions (see above, Rules 1 and 2): *e.g.*—

Λυκούργος οὐ πρότερον ἀπέδωκε τῷ πλήθει τοὺς νόμους, πρὶν ἐπύρετο τὸν θεόν. *Lycurgus did not give his laws to the people until he had questioned the god.* Indic. of *fact*.

Οὐ πρότερον κακῶν παύσονται αἱ πόλεις, πρὶν ἂν οἱ φιλόσοφοι ἀρξώσιν. *Cities will not cease from trouble till philosophers shall become rulers.* Prospective Subj. with ἄν.

Οὐκ ἐβούλοντο κινεῖν τὰ καθεστῶτα, πρὶν ἐκποδῶν Ἀλκιβιάδης γένοιτο. *They did not wish to disturb the established regime till Alcibiades should be got out of the way.* Prospective Optat. without ἄν.

But when the Principal Clause is *affirmative*, πρὶν takes the Infinitive (or, with the entrance of a new Subject, the Accus. with Infin.): *e.g.*—

Ἀπῆσαν πρὶν ἀποκρίνασθαι. *They went away before answering.*

* Ἀπεμι πρὶν κακόν τι συμβῆναι. *I will go away before any mischief is done.*

Note that the Fut. Indic. is practically excluded from Adverb Clauses of Time; cf. § 362, Obs. 1.—For various peculiarities (common to Adverb and Adjective clauses) see § 365.

* The ἄν is sometimes omitted, chiefly in poetry: ἀρήγ' ἔστ' ἐγὼ μολῶ, *defend him till I come*; μὴ στέναξε πρὶν μάθης, *lament not till thou learn*.

Local Clauses. (Clauses of Place; § 346 b.)

348 Local Clauses take, for the most part, the same constructions as Temporal Clauses :—

Κατεσκήνησαν οὐ πρῶτον εἶδον κώμην. *They encamped at the first place where they saw a village.* Indicative denoting fact.

Ἀπιόντων ὅποι ἂν βούλωνται. *Let them go whithersoever they shall wish* (quōcumque volent). Prospective Subj. with ἂν.

Πατρίς γάρ ἐστι πᾶσ' ἐν ἃν πράσση τις εὖ. *For every land is a fatherland wherever one is well off* (Patria est ubicumque est bene). General Subj. with ἂν.

Κατέβαλλον τοὺς λίθους ὅπου βούλουντο. *They threw down the stones wherever they liked.* General Optative without ἂν.

OBS. 1. But Local Clauses take the Future Indicative to express purpose :—

Κρύψω τὸδ' ἔγχος . . . ἔνθα μὴ τις ὄψεται. *I will hide this sword where no one may, or shall, see it* (ubi nēmō videat).

OBS. 2. The Optative in such a sentence as ἐκρυψ' ἑαυτὴν ἔνθα μὴ τις εἰσίδοι, *she hid herself where no one should see her* (ubi nēmō vidēret), may be modelled on the Past Prospective construction; cf. Hor. Od. III. 6. 41, ubi mūtāret.

Causal Clauses. (Clauses of Reason; § 346 c.)

349

Ἐπεὶ Κύρος τετελεύτηκε, καθιοῦμεν Ἀριαῖον εἰς τὸν θρόνον. *Since Cyrus is dead* (quia Cŷrus mortuus est or cum Cŷrus mortuus sit), *we will set Ariaeus on the throne.*

Οἱ Ἀθηναῖοι ἐνόμιζον ἡσθᾶσθαι, ὅτι (or διότι) οὐ πολὺ ἐνίκων. *The Athenians thought themselves defeated, because they were not clearly the conquerors* (quod nōn erant victōrēs).

Οἱ Ἀθηναῖοι τὸν Περικλέα ἐκάκιζον, ὅτι οὐκ ἐπεξάγοι. *The Athenians abused Pericles on the ground that he did not lead them out against the enemy* (quod nōn edūceret).

RULE.—Causal Clauses take the Indicative when they denote fact; but when, in dependence on a tense of past time, they express an alleged or reported reason, they take the Optative.—The Negative is in either case οὐ.

Final Clauses. (Clauses of Purpose, § 346 d.)

350

Τὴν γέφυραν λύουσιν, ἵνα μὴ διαβῇτε. *They are destroying the bridge, in order that you may not cross* (nē trans-eātis).

Μὴ φθόνοι τοῖς εὐτυχούσι, μὴ δοκῇς εἶναι κακός. *Envy not the fortunate, lest thou seem to be base* (nē improbus videāris) : here μὴ is poetical for ἵνα μή.

Φίλων ἐδείτο, ὅπως συνεργούς ἔχοι. *He needed friends, that he might have fellow-workers* (ut adjūtōrēs habēret).

RULES.—1. Final Clauses take the Subjunctive (without ἄν) in present or future time, the Optative (without ἄν) in past time.

2. "In order that . . . not" is ἵνα μή, ὅπως μή, ὥς μή, or simply μή (*lest*, nē); "in order that no one" ἵνα μηδεὶς or μὴ τις (nē quis); "in order that . . . never" ἵνα μήποτε or μὴ ποτε (nē umquam). "And in order that . . . not" is μηδέ (nēve) after μή.

Obs. 1. Final ὥς and final ὅπως (not final ἵνα) sometimes take ἄν with the Subjunctive: ὥς ἄν μάθης, ἀντάκουσον, *hear in return, that you may learn*. But final ὥς ἄν, like final ὥς (§ 346 d), is very rare in prose.

[For the meaning of ἵνα ἄν see § 348, third example.]

Obs. 2. The Subjunctive is frequently found in past time: τὰ πλοῖα Ἀβροκόμας κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ, *Abrocomas burned the ships in order that Cyrus might not cross*. (Vivid construction, not adjusted to the past point of view.)

Obs. 3. Final Clauses may take, by Assimilation of Mood—

(a) The Optative in dependence on an Optative: εἴθε ἦκοις, ἵνα γνῶις, *oh that you would come, in order that you might know*.

(b) A Past Tense of the Indicative (marking the purpose as *not attained*) in dependence on a Past Tense of the Indicative denoting unreality; εἴθε ἦκες, ἵνα ἔγνων, *would that you had come, that so you might have known*. Compare § 365.5.

351 Equivalents of a Final Clause.

"They sent ambassadors to take counsel" may be expressed:—
Ἐπεμψαν πρέσβεις ἵνα or ὅπως βουλευίντο: ut deliberārent (§ 350).

" οἱ βουλεύονται: quī deliberārent (§ 364).

" βουλευσομένους: deliberātūrōs (§ 547 e).

" ὥς βουλευσομένους (*as about to* . . ., § 547 e).

" βουλεύεσθαι (Infinitive of Purpose, § 528).

" τοῦ βουλεύεσθαι (common in Thucydides, § 539.6).

Consecutive Clauses. (Clauses of Result ; § 346 e.)

352

Οὕτω σκαίος ἐστίν
He is so stupid

{ ὥστε οὐ δύναται μαθεῖν.
that he is unable to learn.
 { ὥστε μὴ δύνασθαι μαθεῖν.
as to be unable to learn.

Οἱ δικάσταὶ τοσοῦτον ὀργίσθησαν
The jurors were so enraged

{ ὥστε Σωκράτη κατέγνωσαν.
that they condemned Socrates.
 { ὥστε Σωκράτη καταγνῶναι.
as to condemn Socrates.

Ἀργύριον οὐδέίς πω οὕτω πολὺ ἐκτήσατο ὥστε μὴ ἔτι προσδεῖσθαι.
No one has ever yet made money enough not to want more.

Πᾶν ποιήσουσιν ὥστε (or ὥς) δίκην μὴ δίδόναι. *They will do anything so as not to be punished (or, on condition that they are not punished = ἐφ' ᾧτε δίκην μὴ δίδόναι).*

RULE.—Result is expressed by ὥστε with the Indicative (Neg. οὐ) or more commonly by ὥστε or ὥς with the Infinitive (Neg. μὴ) :—

ὥστε with the Indic., like English “that” with the Indic., denotes *fact*, and can be used only when the result is *actual*.

ὥστε with the Infin., like English “as to” with the Infin., does not necessarily denote fact, but *may* be used in all cases ; it *must* be used when the result is to be marked as merely *contemplated* or *in prospect*, and not as a fact.

OBS. 1. Latin is incapable of marking the above distinction between *fact* and *tendency*, except in past time (ut Sōcratē condemnāverint = ὥστε Σωκράτη κατέγνωσαν, ut Sōcratē condemnārent = ὥστε Σωκράτη καταγνῶναι).

OBS. 2. When the Infinitive has an Accusative Subject, it is more convenient to translate by “that” with the Indicative :—

Κραυγὴν πολλὴν ἐποιοῦν, ὥστε τοὺς πολεμίους ἀκοῦειν. *They were making a great noise, so that the enemy heard it: lit. as for (= loud enough for) the enemy to hear.*

If-clauses. (Clauses of Condition; § 346 f.)

353

A Complex Sentence consisting of an Adverb Clause of Condition (the If-clause, sometimes called the Protasis) and a Principal Clause (sometimes called the Apodosis) is called a **Conditional Sentence**.

Conditional Sentences fall into two main classes,* which may be most easily distinguished by the form of the **Principal Clause** :—

A. Those in which the Principal Clause does not speak of what *would be* or *would have been*, and the If-clause implies nothing as to fact or fulfilment: e.g. "If this is true, that is false". "If the sky falls, we shall catch larks." [The If-clauses do not imply that this actually *is* true, or that the sky actually *will* fall.]

B. Those in which the Principal Clause speaks of what *would be* or *would have been*, and the If-clause contains an implication as to fact or fulfilment: e.g. "If wishes were horses, beggars would ride" [implication: "wishes are not horses"]. "If the sky were to fall, we should catch larks" [implication: "I do not say that the sky will fall"].† In both cases the speaker disclaims responsibility for the supposition.

Class **B** has a **special conditional form** in modern as well as ancient languages: the Principal Clause is expressed in English by a "should" or "would" (or equivalent Subjunctive), in Greek by adding the Adverb *ἄν*; the If-clause is marked by a special use of Tenses or Moods to indicate the *remoteness* of the supposition: e.g. "If you *were* right, I *should be* wrong," "Σὶ τὺ *vēra* *dicerēs*, ego *falsa dicerem*," "Wenn du Recht *hättest*, so *würde* ich Unrecht *haben*," "Si vous *aviez* raison, moi j' *aurais* tort," Εἰ σὺ *ἀληθῆ* *ἔλεγες*, ἐγὼ *ψευδῆ ἂν ἔλεγον*. In these sentences the Past Subjunctives or Indicatives of the If-clause refer to present time; instead of denoting what *was*, they have come to denote what *is not*.

* For a third and less important class (Class **C**), in which the Principal Clause is the same as in Class **A**, but the If-clause contains a slight implication as to fact or fulfilment, see § 505 b.

† This is the *minimum* implied by the form "If X were to be Y". But even this minimum is very different from no implication at all: by means of it the speaker cautions the hearer against supposing that he means to say that X *will* be Y, and so protects himself against a possible misunderstanding. In a supposition like "If you were to come," there is always some kind of *arrière pensée*, whereas "If you come" is quite colourless.

CLASS A.

- 354 1. a. **Present Time.** Εἰ ταῦτα ποιεῖ, ἀμαρτάνει. *If he is doing this, he is sinning.* Si haec facit, peccat.
- b. **Past Time.** Εἰ ταῦτα ἐποίει (ἐποίησεν), ἡμάρτανεν (ἡμαρτεν). *If he was doing (did) this, he was sinning (sinned).* Si haec faciebat (fēcit), peccābat (peccāvit).
- c. **Future Time.** Ἐὰν ταῦτα ποιῇ or ποιήσῃ, ἀμαρτήσεται. *If he does (= shall do or shall have done) this, he will sin.* Si haec faciet or fecerit, peccābit.
2. Εἰ ἐποίησε, μῶρός ἐστιν. *If he did it, he is a fool.*
Εἰ σωφρονεῖ, ἥξει. *If he is wise, he will come.*
3. Εἰ οἶσθα, εἰπέ. *If you know, speak (§ 341 a).*
Ἐὰν λάβῃς, δός μοι. *If you receive it, give it me.*
Τεθναίην, εἰ οἶδα. *May I die (§ 342), if I know.*
Νοσοῖμ' ἂν, εἰ νόσημα τοὺς ἐχθροὺς στυγείν. *I will be mad (§ 340) if 'tis madness to hate one's foes: sc. ἐστι; Aesch. Prom. 978.*
4. Εἰ μὴ θεοὶ εἰσίν, οὐκ ἔστιν ἔργα θεῶν. *If there are no gods, there are no works of gods.*

RULES.—1. When the Principal Clause does not speak of what *would be* or *would have been*, the If-clause has εἰ with the Indicative when referring to present or past time, but generally ἐάν (contracted ἦν, ἄν) with the Subjunctive when referring to future time. (Cf. Obs. below.)

2. The time referred to need not be the same in both clauses.

3. A Principal Clause which does not speak of what *would be* or *would have been* is free, i.e. it may assume any of the forms of the Simple Sentence (§§ 339-345).

4. The Negative of the If-clause is μὴ (εἰ μὴ = nisi).

Obs. Εἰ with the Future Indicative is often used, but generally with a special modal sense, different from that of pure futurity:—

*Ὡν ἐθέλωμεν ἀποθνήσκειν ὑπὲρ τῶν δικαίων, εὐδοκίμησομεν· εἰ δὲ φοβησόμεθα τοὺς κινδύνους, εἰς πολλὰς ταραχὰς καταστήσομεν ἡμᾶς αὐτούς. *If we shall be willing to die for the sake of justice, we shall enjoy a glorious name; but if we are to fear (or are going to fear) dangers, we shall get ourselves into many difficulties.*

Often in expressions of menace or warning:—

Εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακὰ. *If you won't (= will not) hold your tongue, you will get into trouble (cf. Eur. Alc. 793, 886).*

354* **General Conditions** are a subordinate variety of If-clauses without implication, in which *if* = *if ever*, the Principal Clause expressing an habitual action or a general truth:—

Ἐάν τις κλέπτῃ, κολάζεται (κολασθήσεται). *If anyone steals, he is punished (will be punished).*

Εἰ τις κλέπτοι, ἐκολάζετο. *If anyone stole, he was punished.*

RULE.—General Conditions have *ἐάν* (ᾗν, ᾧν) with the Subjunctive when referring to present or future time, *εἰ* with the Optative when referring to past time. Negative *μή*.

Obs. Thus the construction of *if ever* clauses is exactly the same as that of other *ever*-clauses (e.g. § 347, 2. *b* and § 348): *ἐάν* is simply *εἰ ἄν* (with interchange of quantities), cf. *ᾔταν* = *ᾔτε ἄν*.

CLASS B.

355 1. *a. Present Time.* Εἰ ταῦτα ἐποίει, ἡμάρτανεν ἄν. *If he were doing this (faceret), he would be sinning (peccaret).*

b. Past Time. Εἰ ταῦτα ἐποίησεν, ἡμαρτεν ἄν. *If he had done this (fēcisset), he would have sinned (peccāvisset).*

c. Future Time. Εἰ ταῦτα ποιήῃ or ποιήσειεν, ἁμαρτάνοι ἄν or ἁμαρτοῖ ἄν. *If he were to do this (faciat or fēcērit), he would sin (peccet or peccāverit).*


2. Εἰ μὴ ἡμεῖς ἦλθετε, ἐπορευόμεθα ἄν ἐπὶ βασιλεῆ. *If you had not come, we should be marching against the King.*

RULES.—1. When the Principal Clause speaks of what *would be* or *would have been*, it takes the Adverb *ἄν*; “if” is expressed by *εἰ*; and both clauses have—

- (a) the Past Imperf. Indic. when referring to present time;
- (b) the Aorist Indic. when referring to past time;
- (c) the Optative (Pres. or Aor.) when referring to future time.

2. An If-clause referring to past time may be joined with a Principal Clause referring to present time, and *vice versa*.

3. The Negative of the If-clause is *μή* (Ex. 2), as in Class **A**.

 Distinguish the Adverb *ἄν* from the Conjunction *ἄν* (= *ἐάν*, § 354).

OBS. 1. The time referred to in Class **B** is not always clearly indicated by the English form. Thus "should" or "would" with the Present Infinitive may refer either to present or to future time; in this case the If-clause will generally show which is meant. Again the English Past Tense (Subjunctive) in the If-clause may refer either to present time, especially in Verbs that denote a *state* ("if he were" εἰ ἦν, "if he had" εἰ εἶχεν, "if he understood" εἰ ἡπίστατο), or to future time, especially in Verbs that denote an *act* ("if he came" εἰ ἔλθοι, "if he did this" εἰ ταῦτα ποιοίῃ).

OBS. 2. Contrast the sentences in § 355, 1 with those in § 354, 1. It will be seen that εἰ ἐποίει and εἰ ἐποίησε are used in both classes (in Class **A** without implication, in Class **B** with implication). The meaning of these forms of If-clause, therefore, depends on whether the Principal Clause has ἄν or not. Taken by themselves they are necessarily ambiguous, and when the If-clause comes before the Principal Clause, as in the above examples, the mind of the hearer is held in suspense till the Principal Clause is reached.

OBS. 3. The Past Imperf. Indic. referred to *past* time in Homer, and this usage survives in some passages of Attic, to mark an action as *going on* or *habitual* in the past, or to denote a past state; cf. the corresponding uses of the Imperf. Subj. in Plautus and classical Latin: εἰ μὴ τότε ἔπονουν, νῦν ἂν οὐκ ὑφ' αἰνέμεν if I had not then been labouring, I should not now be rejoicing; οὐκ ἂν νήσων ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν he would not have been master of islands if he had not also had some naval force (Thuc. I. 9. 3).

OBS. 4. The Aorist Indicative occasionally refers to *present* time, marking an action as *occurring*: ἀκούσατε ἃ ἐγὼ οὐκ ἂν ποτε εἶπον, εἰ μὴ μοι πάντῃσι ἀγνώμονες ἰδοεῖτε εἶναι listen to what I should never say, if you did not seem to me to be altogether inconsiderate (Xen. Anab. VII. 6. 23). So in Plato.

OBS. 5. The Pluperf. Indic. is occasionally used to mark an action as completed in past or present time, or to denote the state resulting therefrom: εἰ τοῦτο ἐπεράχην, ἀπεπεφύργην ἂν if I had done this, I should have been acquitted (or I should be an acquitted man).

356

EXCEPTION. Instead of the Indicative with *ἄν* in the Principal Clause (§ 355. 1. *a, b*), an Indicative without *ἄν* is found :—

(*a*) In impersonal expressions meaning “can,” “must,” “ought” (Past Imperfect tense), such as *ἐξῆν* (*licēbat or licuit*), *ἔδει*, *χρῆν*, *προσῆκε* (*oportēbat or oportuit, decēbat or decuit*), *εἰκὸς ἦν* (= *aequum erat or fuit*), *δίκαιον ἦν*, *ἀναγκαῖον ἦν*, *καλὸν ἦν*, *αἰσχροὺν ἦν*, and verbals in *-τέος* with *ἦν*: *e.g. εἰ ταῦτα ἐποίει, ἐξῆν* (*χρῆν, εἰκὸς ἦν*) *αἰτιάσθαι αὐτόν* *if he were doing this, one might (ought to) blame him*; *εἰ ταῦτα ἐποίησεν, ἐξῆν* (*χρῆν, εἰκὸς ἦν*) *αἰτιάσασθαι or αἰτιάσθαι αὐτόν* *if he had done this, one might have (ought to have) blamed him*. Note that what would possibly, necessarily or properly be done in present time is expressed by the Present Infinitive; what would possibly, necessarily or properly have been done in past time is expressed by the Aorist or Present Infinitive.

OBS. 1. “*ἄν* may however be added, generally with a slight difference of meaning: *ἐξῆν ἄν αἰτιάσθαι* *it would be possible to find fault* (but under present circumstances it is not possible), *ἐξῆν αἰτιάσθαι* *one would possibly find fault* (but under present circumstances one does not), *χρῆν ἄν* *it would be right* (under other circumstances), *χρῆν* *one would rightly* (but one doesn’t). Where Greek has *ἄν*, Latin has the Subjunctive (*possem or potuissem, oportēret or oportuisset, etc.*).

OBS. 2. Without *ἄν*, these Past Indicatives originally denoted *it was possible, it was necessary, it was proper*, like the Past Indicatives of other Verbs; and this sense sometimes survives: *ἔδει με μένειν* *I was bound to remain*, corresponding to *δεῖ με μένειν* *I am bound to remain*.

(*b*) In phrases formed with the Past Imperf. of *μέλλω* and the Future Infinitive (together = Lat. Future Participle with *eram* or *fuī*): *εἰ ταῦτα ἐπεισαν, ἐμελλον συμμαχίαν ποιήσεν* *if they had persuaded them of this, they would have made an alliance* (lit. *were about to make*: past prospective meaning, expressed in Sanskrit by a single tense).

(*c*) In cases in which a Principal Clause with *ἄν* may be supplied in thought: *εἰ μὴ Φρυγῶν | πύργους πεσόντας ᾔσμεν Ἑλλήνων δορί, | φόβον παρῆσχεν οὐ μέσως ὅδε κτύπος* *this noise caused us no little fear* (supply *or would have done so*), *if we had not known that the towers of Troy had fallen by the spear of the Greeks*. So in Lat.

357a Other modes of introducing If-clauses.

1. "Whether . . . or" introducing alternative clauses of condition (= "if . . . or if," Lat. *sive . . . sive*) is expressed by εἴτε . . . εἴτε, or εἰάν τε . . . εἰάν τε: e.g. Ἀποστελῶ σε βιά, εἴτε θέλεις εἴτε μὴ θέλεις *I will carry you off by force, whether you wish it or not* (θέλεις poetical for ἐθέλεις).

2. "But if not" without a Verb (= "otherwise," Lat. *sīn minus, sīn aliter*) is εἰ δὲ μή, even when εἰάν μὲν has gone before: εἰάν μὲν δοκῶ ἀληθῆ λέγειν, ὁμολογήσατε· εἰ δὲ μή, παντὶ λόγῳ ἀντιτείνετε *if I shall seem to speak truth, give your assent; but if not, oppose me by every argument*.

3. "If perchance" (= "if perhaps," *sī forte*) is εἰ ἄρα; "unless perchance" (*nisi forte, nisi verō*) is εἰ μὴ ἄρα, often ironical.

4. "If haply" (= "in the hope that") is εἰάν πως with the Subjunctive, or in past time εἰ πως with the Optative, the πως being often omitted: Θήβας ἡμᾶς πέμψον, εἰάν πως διακωλύσωμεν φόνον *send us to Thebes, if haply (in case somehow) we shall prevent bloodshed*; πρέσβεις ἐπεμψαν, εἰ πως προσαγάγοντο τὴν πόλιν *they sent ambassadors in the hope of bringing over the city*. Compare St. MARK xi. 13 "He came (to the fig-tree) if haply he might find anything thereon".

357b If-clause disguised or suppressed.

Ἀπολοῦμαι μὴ μαθών. *I shall be undone unless I find out* (lit. *not finding out* = εἰάν μὴ μάθω).


Οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι. *Nor should I justly come to any harm* (δικαίως = εἰ δίκαια πάθουμι).

Ἥδεως ἂν ἀπεκρινάμην. *I should gladly have answered* (understand εἰ ἦρον *if you had asked me*).

Χρὴν δ' εὐθὺς εἶναι τήνδε τοῖς πᾶσιν δίκην—

Κτείνειν· τὸ γὰρ πανούργον οὐκ ἂν ἦν πολύ.

This retribution ought (if justice were done) to fall straight-way on all malefactors—I mean death; for (in that case) wickedness would not abound.

 All the forms of sentence given in § 355.1 and § 356 a may be used *without the If-clause*: ἤμαρτεν ἂν *he would have sinned*, ἀμάρτοι ἂν *he would sin, i.e. under certain circumstances*.

357c Subordination of Conditional Sentences.—A Conditional Sentence (with or without an If-clause) may be subordinated as a whole to a word meaning “because,” “so that,” “as,” “who” etc. :—

Οὐκ ἔστιν ἥτις τοῦτ' ἂν Ἑλληνὶς γυνή | ἔρλη. *There is no Greek woman who would have dared this deed.*

OBS. 1. When an If-clause of Class A (§ 354) is subordinated to a tense of past time, the verb may be changed into the Optative (ἐάν becoming εἰ) :—

*Ετοιμος ἦν ἀποτίειν, εἰ καταγοίεν αὐτοῦ. *He was prepared to pay if they condemned (= should condemn) him :*
εἰ condemnāvissent (for ἐάν καταγῶσιν, § 354, 1 c).

OBS. 2. When a Conditional Sentence with ἂν (§ 355) is subordinated to a construction that takes (1) an Infinitive or (2) a Participle, the If-clause remains unchanged, as in Latin, and the Verb of the Principal Clause is changed into the Infinitive or Participle of the same tense-stem :—

(1) Φημι *I say* (or ἔφημι *I said*)—

αὐτὸν ἁμαρτάνειν ἂν, εἰ ταῦτα ἐποίει.
that he would be sinning, if he were doing this.
αὐτὸν ἁμαρτεῖν ἂν, εἰ ταῦτα ἐποίησεν.
that he would have sinned, if he had done this.
αὐτὸν ἁμαρτάνειν ἂν (ἁμαρτεῖν ἂν), εἰ ταῦτα ποιολή (ποιήσειεν).
that he would sin, if he were to do this.

Τῇ δίψῃ ἀπαύστω συνέλχοντο ὥστε ἡδέως ἂν πείν. *They were tormented by unquenchable thirst so that they would gladly have drunk (cf. § 357 b).*

(2) Οἶδα *I know* (or ᾔδῃ *I knew*)—

αὐτὸν ἁμαρτάνοντα ἂν, εἰ ταῦτα ἐποίει.
that he would be sinning, if he were doing this.
αὐτὸν ἁμαρτάνοντα ἂν, εἰ ταῦτα ἐποίησεν.
that he would have sinned, if he had done this.
αὐτὸν ἁμαρτάνοντα ἂν (ἁμαρτάνοντα ἂν), εἰ ταῦτα ποιολή (ποιήσειεν).
that he would sin, if he were to do this.

*Ρᾶδως ἂν ἀφεθείς εἰ τι τούτων ἐποίησε, προείλετο θανεῖν. *Whereas he would easily have been acquitted if he had done any of these things, he preferred to die.*

Note that the Aorist Infinitive or Participle with ἂν may refer either to past time (as representing the Aorist Indicative with ἂν), or to future time (as representing the Aorist Optative with ἂν).

Concessive Clauses. (Clauses of Concession; § 346 g.)

358

The Principal Clause corresponding to a Concessive Clause has *adversative* meaning, *i.e.* it expresses what is true *in spite of* what is granted or conceded.

1. Εἰ καὶ μὴ βλέπεις, φρονεῖς ὁμως. **Although** thou art blind (quamquam nōn vidēs), yet hast thou understanding; cf. § 354, 1 a.

Τίς ἐστιν ὅστις, εἰ καὶ μηδεὶς ἄλλος ἐπὶν ἀγών, οὐκ ἂν ἐπ' αὐτῷ τοῦτω κατέδῃ καὶ μέτριον παρέσχεν ἑαυτόν; **What** man is there who, **though** there had been no further trial hanging over him, would not have felt abashed at this and behaved with decency? cf. § 355, 1 b.

2. Ὁ δ' οὖν ἴτω, καὶ χρή με παντελῶς θανεῖν. **Well**, let him go, **even if** I must die outright (etsi mihi moriendum est): cf. § 354, 1 a.

Θαυνομένη γὰρ ἐξήδη, τί δ' οὐ; καὶ μὴ σὺ προυκήρυξας. **For** I knew full well that I should die—how could I have failed to know?—**even if** thou hadst not proclaimed it: cf. § 355, 1 b.

RULE.—Concessive Clauses are formed by adding καί to εἰ or εἰάν in If-clauses:—

1. εἰ καὶ or εἰάν καί = *although*, *quamquam*.
2. καὶ εἰ (καί) or καὶ εἰάν (καὶν) = *even if*, *etsi*.

The Moods and Tenses are used in the same way as in If-clauses. The Negative is μὴ.

OBS. 1. *Although* is, however, more commonly expressed by a Participial Phrase with καίπερ (or καί or καὶ ταῦτα); Negative οὐ:—

Πισοῦ γυναιξὶ καίπερ οὐ στέργων θυμῶς. *Take the advice of women none the less though thy heart rebels*; lit. *though not acquiescing notwithstanding*: the θυμῶς belongs in meaning to the πισοῦ.

OBS. 2.—*Not even if* (nē si . . . quidem) may be expressed by οὐδ' εἰ, οὐδ' εἰάν, or, when the Negative μὴ is required, by μηδ' εἰ, μηδ' εἰάν, in which phrases the part meaning *not* (οὐ-, μη-) belongs to the Principal Clause, and only the part meaning *even* (-δέ) to the Subordinate Clause:—

Οὐδ' εἰ βούλοιο, δύναιο ἔν. *You could not, even if you would* (nē si velis quidem, possis); = καὶ εἰ βούλοιο, οὐ δύναιο ἔν.

Τὸν εὖ λέγοντα μὴ νόμιζε εἶναι μακρόν, μηδ' ἂν εἴπῃ πολλὰ καὶ πολὺν χρόνον. *Do not consider the man that speaks well tedious, even if he speaks much and long.* Here, as often, the Negative is repeated in the Principal Clause.

Comparative Clauses (§ 346 h).

359

Comparative Clauses fall into two divisions, according as they are introduced by words meaning (1) *as* (2) *than*.

1. Introduced by words meaning *as* :—

(a) Οὕτως ἔχει ὥς (or ὥσπερ) εἶπον. *It is as I said* (ut dixi).

*Ἐξεστὶν ἐμοὶ τε διαλέγεσθαι ὅπως βούλομαι καὶ σοὶ ὅπως ἂν σὺ βούλῃ. *It is open to me to argue as I like* (sicut volō) *and to you in whatsoever way you like* (quodcumque modō tū vis).

*Ἦγε στρατιᾷν ὅσῃν πλείστην ἐδύνατο. *He brought as large an army as he could* (quantam maximam poterat).

Διηγῆσομαι ὥς ἂν δύνωμαι διὰ βραχυτάτων. *I will explain in the briefest terms that I shall be able* (quam brevissimē poterō).

Ταῦτα ἐποίησαν ἵνα ἀναγκάσειαν τοὺς Ἀθηναίους οὕτως ὅπως τύχοιεν ἀνάγεσθαι. *This they did in order to compel the Athenians to put to sea just as they were.*

(b) *Ἦσπάζοντο ἀλλήλους ὥς ἀδελφούς. *They greeted one another as brothers* (ut frātrēs), = *as they would have greeted brothers.*

Οὐκ ἄδύνατος, ὥς Λακεδαιμόνιος, εἰπεῖν. *Not incapable of speaking, for a Spartan* (ut Lacedaemonius); *sc. λέγει.*

(c) *Ἀπιθι ὥς τάχιστα. *Depart as quickly as possible* (quam celerrimē): ὥς τάχιστα = ὥς τάχιστα δύνασαι [ἀπιέναι], *as most quickly you can* [depart].

*Ὁ τι πλείστη ἀπορίᾳ ἦν. *There was the greatest possible perplexity* (quam maxima difficultās): ὁ τι πλείστη = ὁ τι πλείστη ἐδύνατο εἶναι.

(d) *Ὅσῳ σοφώτερός τις ἐστίν, τοσούτῳ σωφρονέστερός ἐστιν. *The wiser* (quō sapientior) *a man is, the more sober* (eō modestior) *he is.*

RULES.—(a) Words meaning *as* take the Indicative when the action is to be marked as *fact*; when it is to be marked as *prospective* or *general*, they take ἂν with the Subjunctive in present or future time, the Optative without ἂν in past time.

(b) If the same verb belongs to both Clauses of the sentence, it is often omitted in the Comparative Clause.

(c) *The highest possible degree* is expressed by ὥς or ὁ τι (sometimes by ἦ, ὅπως, ὅσος, or οἷος) with the Superlative of an Adjective or Adverb, the verb δύναμαι being often omitted.

(d) *The more . . . the more* is ὅσῳ . . . τοσούτῳ (Dative of Measure, § 432), with the Comparative or Superlative.

2. Introduced by ἢ, *than* :—

Κρέιττον σιωπᾶν ἐστὶν ἢ λαλεῖν μάτην. *It is better to be silent than to talk idly* (quam vānē loquī or vānā ōrātiōne).

Παρύσατις ἐφίλει Κῦρον μᾶλλον ἢ Ἀρταξέρξην. *Parysatis loved Cyrus more than Artaxerxes* (i.e. more than she loved Artaxerxes: plūs quam Artaxerxem).

Πείσομαι μᾶλλον τῷ θεῷ ἢ ὑμῖν. *I will obey God rather than you* (potius quam vōbīs).

*Ἐτερόν ἐστι τὸ ἡδὺ ἢ τὸ ἀγαθόν. *The pleasant is other than the good* (or *different from the good*: aliud ac bonum or aliud bonō).

RULE.—*H, *than* (= Lat. quam, ac), takes the Indicative, which is often omitted when the same verb belongs to both Clauses.

OBS. 1. Instead of ἢ, *than*, with the Case demanded by the construction (Nom., Acc., Gen., or Dat.), a Genitive may always be used: e.g. in the above instances κρέιττον τοῦ λαλεῖν, μᾶλλον Ἀρταξέρξου, μᾶλλον ὑμῶν, ἕτερον τοῦ ἀγαθοῦ (Gen. of Comparison, § 411). Thus, the use of the Genitive of Comparison in Greek is wider than that of the Ablative of Comparison in Latin (which would be ambiguous in Ex. 2, and impossible in Ex. 3).

OBS. 2. *H, *than*, is sometimes omitted, without influencing the construction, between the Adverbs πλέον (by-form πλεῖν), ἑλασσον, μείον, or the corresponding Adjectives, and a word denoting number or measure :—

Ἰλῆόν δισχίλιοι ἀπέθανον. *More than 2000* (plūs duo milia) *perished*.
*Ἀποκτείνουσιν οὐ μείον πεντακοσίους. *They slay not less than 500* (nōn minus quingentōs).

*Ἐτη γεγονὼς πλεῖα ἑβδομήκοντα. *More than 70 years old* (plūs septuāgintā annōs nātus).

Ποταμὸς οὐ μείον δυοῖν σταδίων. *A river of not less than 2 stadia* (nōn minus duōrum stadiōrum) *in breadth*.

OBS. 3. The Subject of a Comparative Clause of which the verb is omitted may be attracted into the Case of the other member of the Comparison :—

Περιορᾶτε τοὺς Ἀθηναίους οὐχ ἐκὰς, ὥσπερ ἐκείνους, ἀλλ' ἐγγὺς ὄντας. *You disregard the Athenians who are not far off, as he* (i.e. the Persian king) *is, but near at hand*.

Χαρίζομενος οἷφ σοι ἀνδρὶ. *Showing favour to a man like you*: οἷφ σοι = οἷος σὺ εἶ.

*Ἐκ δεινότερων ἢ τοιῶνδε ἐσώθησαν. *They were preserved from greater dangers than these*.

360 Combinations of 'as' and 'than,' representing Comparative Clauses, with Clauses of Condition or Result.

1. **As if** (= *as would be the case, if*; Lat. quasi, velut si, tamquam si) :—

Ὅμοιως διεφθάρησαν, ὥσπερ ἂν εἰ πρὸς ἅπαντας ἀνθρώπους ἐπολέμησαν. *They were destroyed just as if they had made war on all mankind* (= ὥσπερ ἂν διεφθάρησαν, εἰ etc., *as they would have been destroyed, if etc.*).

Ὅμοια πάσχουσιν ὥσπερ εἰ τις πολλὰ ἐσθίων μὴδέποτε ἐμπύλαυτο. *They are in a like position as if anyone eating much were never to be filled* (= ὥσπερ ἂν τις πάσχοι, εἰ etc.).

RULE.—*As if* (= *as would be the case, if*) is expressed by ὥσπερ εἰ, or more commonly by ὥσπερ ἂν εἰ, with the Past Imperfect or Aorist Indicative, or the Optative, the Moods and Tenses having the same meanings as in the corresponding If-clauses (§ 355).

OBS. 1. The ἂν which generally accompanies the ὥσπερ shows these If-clauses to belong to the class which contains an implication as to fact or fulfilment (§ 353 B; § 355).

OBS. 2. Ὡς εἰ in Attic is simply equivalent to ὥς, as: εὐνοίᾳ γ' αὐδῶ, μήτηρ ὥσεί τις πιστή, *I speak in goodwill as (or like) some faithful mother.* Ὡσπερ εἰ (sometimes written ὥσπερ) and ὥσπερ ἂν εἰ (sometimes written ὥσπερ ἂν) may also be used in this way, when the verb is omitted :—

Φοβούμενος ὥσπερ ἂν εἰ παῖς. *Fearing like a child* (= φοβούμενος ὥσπερ ἂν ἐφοβεῖτο εἰ παῖς ἦν, *fearing as he would fear if he were a child*).

2. **Than so as to** (Lat. quam ut) :—

Ἐλάττω εἶχε δύναμιν ἢ ὥστε (or ἢ ὥς) τοὺς φίλους ὠφελεῖν. *He had too small a force to help his friends*, lit. *smaller than so as to help* : minorem quam ut adjuvāret.

Νόσημα μᾶλλον ἢ φέρειν. *Anquish too great for man to bear*, lit. *greater than for bearing* (= μᾶλλον ἢ ὥστε φέρειν).

RULE.—*Than so as to* is expressed by ἢ ὥστε, or ἢ ὥς, or ἢ, with the Infinitive (never the Indicative; cf. § 352).

Absolute Clauses.

361

'Absolute Clauses' are clauses in which the Predicate is formed by a Participle instead of a Finite Verb, and which are equivalent in meaning to Adverb Clauses of Time, Reason, Condition, or Concession. The Case of the Absolute Clause in Greek is the Genitive, or under certain circumstances the Accusative (p. 204).

1. The **Genitive Absolute** is the general equivalent for the Latin Ablative Absolute and the English Nominative Absolute ('*We sitting*, as I said, the cock crew loud'—TENNISON):—

Ναυμαχίας γενομένης, τρεῖς τριήρεις λαμβάνουσιν. *A sea-fight having taken place* (pugnā nāvāli factā), *they capture three triremes.* Temporal; Neg. οὐ.

Οὐδὲν ποιούντων ὑμῶν, κακῶς ἔχει τὰ πράγματα. *As you do nothing* (nihil facientibus vōbīs), *affairs are in a bad state.* Causal; Neg. οὐ.

Θεοῦ θέλοντος οὐδὲν ἰσχύει φθόνος, Καὶ μὴ θέλοντος οὐδὲν ἰσχύει πόνος. Conditional; Neg. μή
(= *if God wills*, deō vo-
God willing, envy naught prevails; lente; *if God is unwill-*
Unwilling, labour naught avails. ling, deō nolente).

Οὐδενὸς κωλύοντος, οὐκ ἔθελε προβαίνειν. *Though no one prevented him* (nullō obstante), *he would not advance.* Concessive; Neg. οὐ.

OBS. 1. Note that the Negatives employed are the same as in the corresponding clauses with a finite verb, except in the case of the Concessive Clause (cf. § 358); i.e. the Genitive Absolute is negated by οὐ except when it has conditional meaning.

OBS. 2. The Temporal, Causal, Conditional, or Concessive meaning is often brought out more clearly by the addition of words like ἅμα, at the same time; αὐτίκα, εὐθύς, straightway; μεταξύ, in the midst (μεταξὺ λέγοντος αὐτοῦ, in the midst of his speech); ὥς, as; ἄτε, οἶον, ὅλα, quippe (ἄτε μακρῶν τῶν νυκτῶν οὐσῶν, since the nights are long); καί, even; καίπερ, although (καίπερ πολλῶν ἀντιλεγόντων, though many opposed).

Obs. 3. The Greek Genitive Absolute differs from the Latin Ablative Absolute in the following points:—

- (a) The Subject is often not expressed by a separate word, when it may be easily supplied from the context or when it has vague meaning: *πρoιδόντων*, *as they advanced*; *οὕτως έχόντων*, *things being in this position* (= *τῶν πραγμάτων οὕτως έχόντων*, cf. § 316, 3); *τοῦτος*, *when it rains* (cf. § 316, 4). Similarly with a clause as Subject: *σαφῶς δηλωθέντος ὅτι . . .* *it having been clearly shown that . . .* (cf. in Latin the special phrases *auditiō*, *compertō*, etc.).
- (b) The Participle is never replaced in prose by a Noun or Adjective as in the Latin *Pericle duce*, *Hannibale viro*: Greek, having a Present Participle of the verb 'to be,' always adds it in such cases; thus *Περικλέους ἡγεμόνος ὄντος* (= *ἡγεμονεύοντος*), *Ἀντίβα ἐμψόχου ὄντος* (= *ζώντος*). The only exceptions are the Adjectives *ἐκόν*, *willing*, and *ἄκων*, *unwilling*, which look like Participles: *ἐμοῦ ἄκοντος*, *μεῖ invitō*. [In the poets we find such expressions as *ὦν ὑφηγητῶν* = *quidibus indicibus*.]
- (c) The Subject not unfrequently denotes the same person or thing as some word in the Principal Clause: *διαβέβηκός ἤδη Περικλέους*, *ἡγγέλθη αὐτῷ ὅτι Μέγαρα ἀφέστηκεν*, *Pericles having already crossed over, news was brought to him, that Megara had revolted*. This is felt to be awkward in English and Latin: say *Pericles, having already crossed over, received the news*; or *Periclī, jam transgressō, nuntiātum est*.
- (d) Greek, having a Present Participle Passive and a Perfect and Aorist Participle Active, is enabled to use the Gen. Abs. in some cases when Latin cannot use the Abl. Abs.: *τῆς πόλεως πολιορκουμένης*, *dum urbs obsidetur*; *Σωκράτους γελάσαντος*, *quum Sōcratēs risisset*; yet on the whole the Gen. Abs. is less common in Greek than the Abl. Abs. in Latin, because in the numerous cases in which Latin employs the Perfect Participle Passive in the Abl. Abs., Greek can and generally does employ the Aorist Participle Active attached to some word in the Principal Clause: *Cyrus, Croesō victō*, *Lydōs in suam dīcīōnem redēgēt*; *ὁ Κύρος, τὸν Κροίσον νικήσας, κατεστρέψατο τοὺς Λυδοὺς*. So in English *Having conquered Croesus* (rather than *Croesus having been conquered*), *Cyrus reduced the Lydians to subjection*.

2. The **Accusative Absolute** is employed to the exclusion of the Genitive Absolute in the following impersonal expressions (Participles without Accusative Subject):—

ἐξόν, παρόν, παρέχον, *it being possible*

δέον, πρέπον, προσήκον, *it being necessary or fitting*

δόξαν, δεδογμένον, προσταχθέν, *it having been resolved or enjoined*

and the like, including combinations of an Adjective and ὄν: αἰσχρὸν ὄν, *it being shameful*; ἀδηλον ὄν, *it being uncertain*, etc.

Οὐδεὶς, ἐξὸν εἰρήνην ἄγειν, πόλεμον αἰρήσεται. *No one will choose war when it is possible to be at peace.*

Γελοῖόν ἐστιν, εἰ πράττει τις κακὰ γινώσκων ὅτι κακὰ ἐστιν, οὐ δέον. *It is ridiculous if anyone does what is evil knowing that it is evil, when he is not bound to (Neg. οὐ).*

Obs. 4. In other expressions the Accusative Absolute is occasionally admitted, but only when accompanied by ὥς or ὥσπερ:—

Ὡς τὸν θεὸν σῶσοντα τὸν γ' αὐτοῦ γόνον. [*I did it*] *in the belief that the god would preserve his own offspring.*

361*

Nominative with Participle. In such a sentence as—

Λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί, | φύλαξ ἐλέγχων φύλακα,
Angry words flew loud and fast from one to another, watchman accusing watchman (Soph. *Antigone*, 259 f.),

the Nominative with the Participle, where we should expect the Genitive Absolute (φύλακος ἐλέγχοντος φύλακα), is to be explained as in Apposition to the logical, though not to the grammatical, Subject of the Finite Verb, the first part of the sentence being equivalent in meaning to *we banded angry words to and fro*.

ADJECTIVE CLAUSES (§ 313).

362 Adjective Clauses are introduced by Relative Pronouns (ὅς, ὅστις, ὅσπερ), Relative Adjectives (οἷος, ὅσος, ἡλίκος, etc.), or Relative Adverbs (ὅτε, ἐνθα, ὡς, etc.), referring to a Noun or Noun-equivalent, called the Antecedent, expressed or implied in the Principal Clause.

Obs. 1. Words like *ὅτε*, *ἐνθα*, *ὡς* are Relative Adverbs when they merely define an Antecedent, expressed or implied in the Principal Clause (*ὅτε* = *at which time*; *ἐνθα* = *at which place*; *ὡς* = *in which way*, etc.): e.g. *ἦν ποτε χρόνος, ὅτε . . . there was once a time at which . . .*; *ὀλίγον πρόσθεν, ὅτε ἐγὼ ἔφην πλουτεῖν, ἐγέλασας ἐπ' ἐμοί, a little while before, when I said that I was a rich man, you laughed at me*; *μὴ τηνικαῦτα εὖ λέγεσθαι δοκεῖται, ὅτε οὐχ ὁ τι χρὴ ποιεῖν ἔξετε, do not let it seem to be well said at a time when you will not be able to do what you ought*; *τοὺς ὅτε ἐγὼ διεμαρτύρομην λέγοντας, those who spoke at the time when I was protesting*: in such instances the time of the Principal Clause is already fixed by *ὀλίγον πρόσθεν*, *τηνικαῦτα*, or an implied *τότε*, and the Subordinate Clause is purely supplementary to these adverbial expressions. Contrast the use of *ὅτε*, *ἐνθα*, *ὡς*, etc., as Subordinating Conjunctions (§§ 347, 348, 359), where the Subordinate Clause alone fixes the time, place, or manner of the Principal Clause: e.g. *ὅτ' εὐτυχεῖς μάλιστα, μὴ μέγα φρόνει, when you are most prosperous, do not be puffed up*. Such an Adverb Clause may, however, be resumed by an Adverb in the Principal Clause: e.g. *ἐπειδὴν περὶ τοῦ γένους εἶπω, τότε περὶ τούτων ἐρῶ, when I shall have spoken about my birth, then I will speak of this*. [As a Relative, when is always translated by *ὅτε*; as a Conjunction, it is more commonly translated by *ὡς*, *ἐπεὶ*, or *ἐπειδή*.]

Obs. 2. Some Relative Clauses are adjectival only in form, being equivalent in meaning to Co-ordinate Sentences; see § 314*. Such Co-ordinate Relative Clauses are constructed in all other respects like Simple Sentences.

Agreement of the Relative.

363 1. As in other languages, the Relative agrees in Gender, Number, and Person with its Antecedent; the Case of the Relative depends on the part which it plays (as Subject, Object, etc.) in its own Clause:—

Εἵμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν | ἀνθρώποισι μέλω.
*I am Odysseus, son of Laertes, who am in men's minds
 for all manner of wiles: cf. Sum pius Aenēas, raptōs
 quī ex hoste penātes | classe vehō mēcum.*

* Ἄνδρα ἄγω ὃν εἶρξαι δεῖ. *I am bringing a man whom it is
 necessary to lock up.*

2. If the Relative refers to the Principal Clause as a whole, it stands in the Neuter Singular, sometimes preceded by a Demonstrative, as in Latin (*quod* or *id quod*):—

Ἐκ ταύτης τῆς ὁμολογίας ἐναντίον τι συνέβη ἐν τοῖς λόγοις, τοῦτο δὲ δὴ ἀγαπᾷς. *From this confession a contradiction arose in the argument, a thing which you are fond of.*

3. **Attraction.** A Relative that ought, according to the structure of the Clause, to stand in the Accusative, and that refers to an Antecedent in the Genitive or Dative, is often attracted into the case of the Antecedent; but only when the Relative helps to *define* the Antecedent, not when it refers to an Antecedent already sufficiently defined:—

Ὅπως ἄξιον ἔσεσθε τῆς ἐλευθερίας ἣς κέκτησθε (for ἣν κέκτησθε). *See to it that you be worthy of the freedom that you enjoy.*

Ἰσᾶσιν οὐδὲν ὦν (= τούτων δ) λέγουσιν. *They know nothing of what (= that which) they say.*

Ἐπορεύετο σὺν ᾧ εἶχε δυνάμει. *He marched with what force he had.*

Cf. Milton, P. L., vi. 808, "Vengeance is his, or whose he sole appoints".

4. Occasionally the Antecedent is attracted into the Case of the Relative (**Inverse Attraction**):—

Θῆκαι ὅσαι ἦσαν τεθνεώτων, πᾶσᾶς ἀνείλον. *They removed all the tombs of the dead that there were (lit. What tombs of the dead there were, they removed them all); Cf. Shaksp., Ant. and Cleop., iii. 1, 15, "When him (= he whom) we serve's away"; Virg., Aen. i. 573, "Urbem quam statuō vestra est".*

On the attraction of the Relative to the Gender, Number, and Case of the Predicate Noun, see § 325, 3 (Ὁ φόβος ἡ αἰδὼς καλεῖται).

5. When two or more Relative Clauses referring to the same Antecedent stand side by side, and the second Relative would have to stand in a different Case from the first, it is either omitted or replaced by a Personal Pronoun (*Accidence*, §§ 128, 131):—

Ἀριαῖος, ὃν ἡμεῖς ἠθέλομεν βασιλεῦ καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά, ἡμᾶς κακῶς ποιεῖν πειράται. *Ariæus, whom we wished to set up as king, and to whom we gave pledges, and from whom we received them, is trying to injure us.*

Καὶ νῦν τί χρὴ δρᾶν; ὅστις ἐμφανῶς θεοῖς. *And what am I to do now? Eχθαίρομαι, μισεῖ δέ μ' Ἑλλήνων στρατός. I who am manifestly hateful to the gods, and the Greek host hates me,*

Moods in Relative Clauses.

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1. Λέγεις πρᾶγμα ὃ οὔποτε ἐγένετο οὐδὲ γενήσεται. *You speak of a thing which never happened and never will happen* (quod neque accidit umquam neque accidet).

Λέγω ἃ οὐκ ἄγνοῶ. *I speak of what I know* (quod nōn nescio).

*Ὁν οἱ θεοὶ φιλοῦσιν, ἀποθνήσκει νέος (MENANDER). *He whom the gods love, dies young.* Quem dī diligunt, adulescens moritur (PLAUTUS).

*Ἄ ἄν σοι δοκῇ, ταῦτα ποίει. *Whatever shall seem good to you* (quidquid tibi vidēbitur), that do.

*Ἐβούλοντο ὃ τι δύναιντο λαβόντες ἀπέναι. *They wished to take whatever they should be able* (quidquid possent) *and go away.*

Πᾶς ποιητὴς γίγνεται, οὗ ἄν Ἔρως ἀψηται. *Everyone that Love touches* (quemquem Amor tetigit) *becomes a poet.*

Οὗ ἄψαιτο Μίδᾶς ἐγένετο χρῦσός. *Whatever Midas touched* (quidquid Midās tetigerat) *became gold.*

*Ἀναγκάσαι θεοὺς | ἄν μὴ θέλωσιν, οὐδ' ἄν εἰς δύναι' ἀνήρ. *No man on earth can force the gods to whatsoever they will not* (quaecumque nōlunt): ἄν = ἃ ἄν, by crasis. The Principal Clause contains a Modest Assertion (§ 340).

RULE.—Relative Clauses take the Indicative, as in Latin, when the action is to be marked as *fact*; Negative οὐ: when the action is to be marked as *prospective* or *general*, they take ἄν with the Subjunctive in present or future time, the Optative without ἄν in past time; Negative μὴ. In the *prospective* and *general* constructions, the Present Stem marks the action as *not completed*; the Aorist Stem marks it as simply *occurring*, or sometimes as *occurring before the action of the Principal Clause* (cf. § 347.2).

Note that the ἄν, like the English *-ever*, comes as nearly as possible immediately after the Relative.

Obs. 1. The *general* is often combined with the *prospective* meaning: see the fourth and fifth examples above.

Obs. 2. For various peculiarities common to the structure of Adjective and Adverb Clauses see § 365.

2. In the following **special kinds** of Relative Clause, Greek differs from Latin in using the Indicative Mood :—

(a) **Causal Relative Clauses** (Latin Subjunctive) :—

Θαυμαστὸν ποιεῖς, ὅς (or ὅς γε) οὐδὲν δίδως. *You do a strange thing in giving nothing* : = ὅτι οὐδὲν δίδως, *seeing that you give nothing* (quī nihil dēs or quippe quī nihil dēs).

Κακοδαίμων ἐγώ, ὅστις οὐδὲν λήψομαι. *Unlucky that I am, not to be going to get anything* (quī nihil acceptūrus sim).

RULE.—Causal Relative Clauses take the Indicative ; Neg. οὐ. The enclitic γε is often added to ὅς or ὅστις, as Lat. *quippe* to *quī*, in order to bring out the causal meaning more clearly.

OBS. 1. Similarly οἷος = ὅτι τοιοῦτος, ὅσος = ὅτι τοσοῦτος, ὥς = ὅτι οὕτως, etc. (Properly Dependent Exclamations, § 370 a, 2) :—

Τὴν μητέρα ἐμακάριζον, οἷων τέκνων ἔτυχεν. *They congratulated the mother on having had such children.*

OBS. 2. The Negative is sometimes μή, when the Relative means *one who* (one of a class which) :—

τί γὰρ ἔδει μ' ὀρᾶν,
 "Ὅτ' ὡς γ' ὀρᾶντι μὴδὲν ἦν ἰδεῖν γλυκύ;
Why was I to see, a man who, seeing, had nothing sweet to see?

(b) **Final Relative Clauses** (Latin Subjunctive) :—

Πέμπει πρέσβεις οἷ (or οὔτινες) τοῖς Ἑλλήσι συμβουλευομένοις συμβουλεύουσιν. *He sends ambassadors to give advice to the Greeks who consulted him* (quī Graecis consultentibus consilium dent or darent).

Τριάκοντα ἄνδρας εἵλοντο, οἷ τοὺς πατρίους νόμους συγγράψουσι, καθ' οὓς πολιτεύουσιν. *They chose thirty men to draw up (quī conscriberent) the laws of their country, under which they should live* (quibus viverent).

RULE.—Final Relative Clauses take the Future Indicative, even in past time ; Negative μὴ.

OBS. 3. The Subjunctive and Optative are occasionally found in Relative Clauses with a sense differing little, if at all, from that of the Future Indicative, especially after οὐκ ἔχω, *I have not* ; ἔχω, *I have* :—

Ἔχουσιν ἐφ' οἷς φιλοτιμηθῶσιν. *They have something to be proud of* (habent quibus glorientur). Elsewhere the same author (ISOCRATES) says : οὐκ ἔχοντες ὅτ' ἐφθονήσουσιν, *not having any one to envy* (cui invidcant) : cf. ISOCR. 4.43, 44 and 3.18, XEN., Anab. i. 7, 7, ARISTOPH., *Knights*, 1320, etc.

Οὐκ ἔχω σόφισμ' ὅτῳ | τῆς νῦν παρούσης πημονῆς ἀπαλλαγῶ. *I have no device whereby to be rid (quō liberer) of my present distress.* AESCH., *Prom.* 470.

Οὐκ ἔχων . . . τιν' ἐγχώρων κακογείτονα, παρ' ᾧ στόνον . . . ἀποκλαύσειεν. *Not having any of the dwellers in the land as his neighbour in suffering, in whose ear he should pour forth lament (cui quæreretur).* SOPH., *Phil.* 695. Optative in past time: similarly after ὄρῶντα, *ibid.*, 279.

OBS. 4. The above construction probably arose from an extension of the construction of Dependent Deliberative Questions (§ 370 b, ii) to Relative Clauses dependent on certain verbs: οὐκ ἔχω ὅ τι δῶ = (i) *I do not know what I am to give*; (ii) *I have not what to give*, in which the interrogative character is lost and the clause becomes practically final.

(c) **Consecutive Relative Clauses** (Latin Subjunctive):—

Τίς οὕτω μαίνεται ὅστις οὐ σοὶ βούλεται φίλος εἶναι; *Who is so mad as not to wish (quī nōlit) to be a friend to you?*

Οὐκ ἔστιν οὕτω μῶρος ὃς θανεῖν ἐρᾷ. *There is no man so foolish that he is enamoured of death (quī mori cupiat).*

RULE.—Consecutive Relative Clauses take the Indicative, the Relative being ὅστις more commonly than ὃς; Negative οὐ.

OBS. 5. Thus the Indicative is used after the formulæ οὐκ ἔστιν ὅστις = *nobody* (nēmō est quī), οὐκ ἔστιν ὅστις οὐ = *everybody* (nēmō est quīn), which introduce Characterizing Clauses not preceded by a Demonstrative in the Principal Clause:—

Οὐκ ἔστι θνητῶν, ὅστις ἔστ' ἐλεύθερος. *There is none of mortals that is free (Nēmō est mortālium quī liber sit).*

OBS. 6. Μῆ is sometimes found in Consecutive Relative Clauses, especially when the consecutive meaning shades off into the final or general (*cf.* above, Rules 2 b and 1):—

Ψηφίσασθε τοιαῦτα ἐξ ὧν μηδέποτε θμῖν μεταμελήσει. *Pass such a vote as shall never cause you regret.*

Contrast ἐκφυγὼν δ' ἔχει | τοσοῦτον ἄλγος, οὐποθ' οὐ λελήσεται, *but having escaped [death] he has grief so great that he will never forget it.*

OBS. 7. Consecutive οἷος and ὅσος generally take the Infinitive, like ὅτε (§ 352); Negative μή:—

Τοιοῦτος ἦν οἷος μὴ βούλεσθαι τοὺς φίλους προδοῦναι. *He was the sort of man to be unwilling to betray his friends.*

Ἐλείπετο τῆς νυκτὸς ὅσον σκοταλὸς προβαλεῖν. *There was enough of the night left for them to continue their march in the dark.*

Notes on Adjective and Adverb Clauses.

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The following peculiarities are common to Adjective Clauses and certain kinds of Adverb Clauses (introduced by words meaning *when, where, whither, whence, as*).

1. Instead of the Indicative expressing *fact*, we may have the Optative or Indicative with *ἄν* of the Modest Assertion or the Conditional Statement:—

Οὐδὲν γερήσεται οἷον ἂν βούλοισθε. *Nothing will happen such as you might desire* (cf. §§ 340, 340*).

Οὐκ ἔστιν ἥτις τοῦτ' ἂν Ἑλληνὶς γυνή | ἔτλη. *There is no Greek woman who would have dared this deed* (cf. §§ 355, 1 b; 357 c).

2. Even forms of Will-speech are not excluded from Relative Clauses:—

Οἶσθ' οὖν ὃ δρᾶσον; *Knowest thou then what thou must (or shalt) do?*
lit. *what do* (Imperative, 2nd Person).

Οἶσθά νυν ἃ μοι γενέσθω; *Knowest thou then what must happen to me?* (Imperative, 3rd Person).

Ὅρῳ σε διώκοντα ὧν μὴ τύχοις. *I see thee pursuing things which mayest thou never get* (Optative of Wish).

3. *Ever*-clauses sometimes take the Indicative, as in Latin, especially when introduced by the General Relative *ὅστις*, or by *ὁπότε, ὅπου, ὅποι, ὁπόθεν*, etc.: but the Negative is always *μή*:—

Ἐμοὶ γὰρ ὅστις, πᾶσαν εὐθύνων πόλιν, *For whosoever, guiding a*
Μὴ τῶν ἀρίστων ἄπτεται βουλευμάτων, *whole state, does not cleave to*
Κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ. *the best counsels, to me seems*
both now and erewhile most base.

Ὅπότε τὸ δίκαιον μὴ οἶδα ὃ ἔστιν, σχολῇ εἴσομαι εἴτε ἀρετὴ τις οὖσα
τυγχάνει εἴτε οὐ. *At a time when (= at any time when) I do*
not know what justice is, I shall hardly know whether it happens
to be a virtue or not.

Thus *whoever he is, whoever he may be, be he who he may*, thrown in parenthetically to universalize a statement (e.g. in a sentence like 'The man that does this shall be punished, *whoever he may be*') is either *ὅστις ἔστι* (e.g. SOPH., *O. T.* 236) or *ὅστις ποτ' ἔστι* (e.g. Zeus, *ὅστις ποτ' ἔστι*, AESCH., *Agam.* 160) or *ὅστις ἂν ᾖ* (§ 364.1).

4. The General Subjunctive is sometimes found without *ἄν*, chiefly in poetry, rarely in prose; the following instance (Thuc. iv. 17, 2) probably contains a quotation of part of an iambic line (οὐδ' . . . πολλοῖς):—

Ἐπιχάριον δὲν ἡμῖν, οὐ μὲν βραχεῖς ἀρκῶσι, μὴ πολλοῖς χρῆσθαι. *It being*
our national custom not to use many words wherever few suffice:
cf. the Prospective Subjunctive without *ἄν* in note on p. 187.

On the omission of *ἄν* in If-clauses see § 502.

5. The same sort of Assimilation of Mood as is found in Final Clauses (§ 350, Obs. 3) is also found in other kinds of Subordinate Clause:

(a) The Optative in dependence on an Optative:—

Ἐρδοι τις ἦν ἕκαστος εἰδεῖν τέχνην. *Would that each man would practise the craft that he understood.* (Quam quisque nōrit artem, in hāc sē exerceat.)

Τεθναῖην ὅτε μοι μηκέτι ταῦτα μέλτοι. *Oh that I might die when these should be no longer my delight.*

(b) A Past Tense of the Indicative, marking an action as *not realized*, in dependence on a Past Tense of the Indicative denoting unreality:—

Χορὴν σε περιμένειν ἕως ἀπεπειράθης τῆς σοφίας ταυτησί. *You ought to have waited until you had made trial of this philosophy.*

6. The Principal Clause corresponding to a Relative or Temporal Clause may, like the Principal Clause of a Conditional Sentence, speak of what *would be* or *would have been* (i.e. it may contain a Conditional Statement expressed by the Indicative or Optative with ἄν): in that case the Relative or Temporal Clause takes the same Moods and Tenses as the corresponding kinds of If-clause (§ 355):—

Οἱ παῖδες ὑμῶν, ὅσοι ἐνθάδε ἦσαν, ὑπὸ τούτων ἂν ὑβρίζοντο. *Your children, as many of them as were present (quoted adessent, implying that children are not present), would be maltreated by these men: ὅσοι ἦσαν like εἰ ἦσαν, § 355, 1 a.*

Ὅποτε ἐκείνο ἔγνωμεν, ἵκανῶς ἂν εἶχεν ἡμῖν. *When we had discovered the thing [for which we were searching], we should have been content: ὅποτε ἔγνωμεν like εἰ ἔγνωμεν, § 355, 1 b.* Similarly ὁπότερα τούτων ἀπεκρίνατο, ἡλέγχθη ἂν, *whichever of these answers he had given, he would have been confuted.*

Ἐγὼ μὲν ὀκνοῖην ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ Κύρος δοίη. *I for my part should hesitate to embark in the vessels that Cyrus gave (quās Cŷrus det): ἃ δοίη like εἰ δοίη, § 355, 1 c.*

NOUN CLAUSES (§ 313).

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Noun Clauses may be divided into two great classes :

A. Those which express **that** something *is* or *should be* :—

- (i) Οἶδα ὅτι ἄδικος εἶ. *I know that you are unjust.*
 = *I know this : you are unjust.*
 Οἶδα τοῦτο · ἄδικος εἶ.

Here the *that*-clause is a statement of fact, and is called a Dependent Statement.

- (ii) Ὅρα μὴ ἄδικος ᾖς. *See to it that you be not unjust.*
 = *See to it : be not unjust (or may you not be unjust).* Ὅρα τοῦτο · μὴ ἄδικος ἴσθι (or εἶης).

Here the *that*-clause expresses what *should be*, and is called a Dependent Command (= Clause of Desire).

B. Those which are introduced by an interrogative or exclamatory word :—

- (i) Ἐρωτῶ εἰ δίκαιος εἶ. *I ask whether you are just.*
 = *I ask this : are you just ?*
 Τοῦτ' ἐρωτῶ · ἄρα δίκαιος εἶ ;

Here the Subordinate Clause is interrogative, and is called a Dependent Question. Note that the Sentence as a whole is here not a Question but a Statement ; a 'Dependent Question' may be defined as *a Question Clause in a Complex Sentence, or a Noun Clause introduced by an interrogative word.*

The verb on which the Question Clause depends need not be a verb of *asking* : e.g. Οὐκ οἶδα εἰ δίκαιος εἶ, *I do not know whether you are just* (= *I do not know the answer to the question 'are you just ?'*)

- (ii) Θαυμαστόν ἐστιν ὥς ἄδικος εἶ. *It is strange how unjust you are.*
 = *It is a strange thing : how unjust you are !* Τοῦτο θαυμαστόν ἐστιν · ὥς ἄδικος εἶ (cf. § 345).

Here the Subordinate Clause is exclamatory, and is called a Dependent Exclamation, the Sentence as a whole being a Statement.

Obs. Noun Clauses are chiefly used as the Object of the Principal Verb, and in such cases they may be called Object Clauses (see the first three examples above, p. 212); but they may also be used as the Subject of the Principal Verb (see the last example above), or in dependence on a Noun or Pronoun in the Principal Clause (*The hope that you will be just has vanished. See to this, that you be just.*).

A. Noun Clauses expressing 'that something is or should be' (Dependent Statements and Dependent Commands).

367 | *That-clauses are expressed by the following constructions in Greek*:*

1. An Infinitive, with or without an Accusative:—

Νομίζω σε δίκαιον εἶναι. *I think that you are just.*

Νομίζω δίκαιος εἶναι. *I think that I am just.*

The construction of the Infinitive with an Accusative Subject is exactly like the English *I consider you to be just* and the Latin *arbitror tē justum esse*. But that of the Infinitive without an Accusative Subject is foreign to English and Latin, except in such sentences as *I desire to be just, cupiō esse justus*, which are Simple Sentences (§ 330, 2).

RULE.—When the Subject of the Infinitive is different from that of the Principal Verb, it is expressed by the Accusative; when the Subject of the Infinitive is the same as that of the Principal Verb, it is not expressed at all, and any predicative or attributive words belonging to it are put in the Nominative Case (*i.e.* are made to agree with the Subject of the Principal Verb).

Obs. 1. The Definitive Adjective αὐτός (*ipse*) is frequently used in the Nominative to emphasise the unexpressed Subject of the Infinitive:—

Κλέων οὐκ ἔφη αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν. *Cleon said that not he himself but the other man was general.*
Cleōn negāvit sē (Subject) ipsum (Def. Adj.) esse ducem.
 The independent sentence would have been οὐκ αὐτὸς στρατηγῶ, *nōn ipse dux sum.*

* How these constructions are employed in connexion with particular verbs will be shown in §§ 368, 369.

OBS. 2. The Subject of the Infinitive is occasionally expressed even when it is the same as the Subject of the Principal Verb; in this case a Pronoun of the 1st or 2nd Person stands in the Accusative or Nominative, a Pronoun of the 3rd Person generally in the Nominative:—

Δοκῶ με πείραν τήνδε τολμήσειν ἔτι. *I think that I shall yet make this venture.* Accusative with Infinitive (Soph. *El.* 471, cf. *Trach.* 706). Here the speaker looks at his own action from without.

Εἰ οἴεσθε Χαλκιδέας ἢ Μεγαρέας τὴν Ἑλλάδα σώσειν, ἡμεῖς δὲ ἀποδράσασθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε. *If you think that Chalcidians or Megarians will save Greece, and that you yourselves (expressed for the sake of emphasis) will get out of the business, you are mistaken.* Nominative with Infinitive (Dem. *Phil.* iii. 74).

Ἐνόμizεν οὐ σφεῖς ἀδικεῖσθαι, ἀλλ' ἐκείνους μᾶλλον. *He thought that not they (= he and his fellow-countrymen, expressed for the sake of contrast to ἐκεῖνοι) but the other party were being wronged.* Nominative with Infinitive (Thuc. iv. 114.5).

2. A Participle, with or without an Accusative:—

Οἶδά σε δίκαιον ὄντα. *I know that you are just.*

Οἶδα δίκαιος ὢν. *I know that I am just.*

This construction is foreign to English and Latin. The Subject of the Participle is expressed by the Accusative, or not expressed at all, in precisely the same way as with the Infinitive (see 1, above). Cf. Milton's imitation, "And knew not eating death".

3. Ὅτι or ὡς with a Finite Verb (Indicative or Optative):—

Χαίρω ὅτι δίκαιος εἶ. *I rejoice that you are just.*

Χαίρω ὅτι δίκαιός εἰμι. *I rejoice that I am just.*

This construction is exactly like the form generally used in modern languages (English *that*, French *que*, German *dass*), and is far more common than the *quod*-clause in Latin, which corresponds to it (*Gaudeo quod justus es*). The *ὅτι*-clause is the most universal form of Dependent Statement in Greek, and may be used not only in dependence on most verbs of *saying, perceiving, knowing, showing, rejoicing, grieving, and wondering* (§§ 368 a, 368 d, 368 e), but also in sentences like τῷ φθόνῳ τοῦτο μόνον ἀγαθὸν πρόσσεστιν, ὅτι μέγιστον κακὸν τοῖς ἔχουσίν ἐστιν, *the only good thing that attaches to envy is that it is a very great curse to those that entertain it (invidiae illud tantum accedit bonum, quod summum malum est invidentibus)*, where the *that*-clause does not depend on any special verb.

RULE.—In dependence on a tense of past time the Indicative with *ὅτι* or *ὥς* is either retained without change of tense, or changed into the Optative of the same tense-stem :—

Εἶπεν ὅτι Πέρσης ἐστίν. } *He said that he was a Persian.*
 Εἶπεν ὅτι Πέρσης εἶη. }

On the use of Tenses see further in § 370 c.

Obs. 3. The Subject of the Dependent Statement is sometimes anticipated as the Object of the Principal Verb :—

Ἔγνων σε, ὅτι σκληρὸς εἶ ἄνθρωπος. *I knew thee that thou art an hard man (= I knew that thou wast . . .).*

Obs. 4. *Ὅτι* is far more common than *ὥς*, which is chiefly used in dependence on verbs of *thinking*, to convey an *impression* that such and such is the case.

Obs. 5. Other conjunctions used instead of *ὅτι* are *οὕνεκα*, *δοθούνεκα*, and (in dependence on verbs of *emotion*, § 368 c, Obs. 1) *εἰ*.

Obs. 6. When the Indicative is retained without change of tense, its Person may also remain unchanged; in this case the *ὅτι* is equivalent to inverted commas in English :—

Εἶπεν ὅτι Πέρσης εἰμὶ. *He said "I am a Persian".*

4. Ὅπως with a Finite Verb (usually Future Indicative) :—

Σκοπεῖτε ὅπως δίκαιοι ἔσεσθε. *See to it that you be just.*

Ἐπιμελοῦμαι ὅπως δίκαιος ἔσομαι. *I take care that I may be just.*

This construction corresponds to the Latin *ut* with the Subjunctive in Noun Clauses (*Cūrō ut justus sīs*), the Future Indicative expressing what *shall be* (as distinct from what *will be*); cf. the use of the Future Indicative in Final Relative Clauses (§ 364, 2 b). Note that whereas Latin here employs the same construction as in Adverb Clauses of Purpose (*Veniō ut videam*), in Greek the Moods are generally different in the two cases (cf. § 350), and *iva* is absolutely excluded from Noun Clauses.

5. Μή with a Finite Verb (usually Subjunctive or Optative) :—

Φοβοῦμαι μὴ ἄδικος ᾖς. *I fear lest you may be unjust.*

Ἐφοβούμην μὴ ἄδικος εἶην. *I feared lest I might be unjust.*

This construction corresponds to the Latin *nē* with the Subjunctive in Noun Clauses (*Metuō nē injustus sīs*, *Metuēbam nē injustus essem*).

VERBS OF 'SAYING' AND 'THINKING'.

367a

1. Ἐλεγον {Κῦρον μὲν τεθνάναι, Ἀριαῖον δὲ πεφευγέναι.
 ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγώς εἶη.
They said that Cyrus was dead and Ariaeus had fled.
 Ὁμολογῶ {ἁμαρτεῖν.
 ὅτι ἥμαρτον. } *I confess that I sinned.*
 Τολμῶσι λέγειν οὐδεμίαν μάχην γεγονέναι. *They venture to assert that no battle has taken place.*
 Λέγει ὡς οὐδέν ἐστιν ἀδικώτερον φήμης. *He says that nothing is more unjust than rumour.*
 Νομίζω τοὺς οὕτω πράττοντας οὔτε σοφοὺς οὔτε σώφρονας εἶναι.
I consider that those who act thus are neither wise nor right minded.
 Οἶμαι [Ἐλπίζω] νικήσειν. *I think [hope] that I shall conquer.*
 Οἱ στρατιῶται ὑπόπτεον ἐπὶ βασιλεῖᾳ ἰέναι, μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. *The soldiers suspected that they were marching against the King, but said that it was not for this object that they had been hired.*
2. Οὐκ ἔφη σπουδάζειν. *He denied that he was in a hurry, or said that he was in no hurry.*
 Ἡ Πυθιά οὐκ ἔφη χρῆσιν. *The priestess refused to declare (or said that she would not declare) the oracle.*

RULES.—1. *That*-clauses depending on verbs of *saying* and *thinking* are expressed either by an Infinitive * (with or without an Accusative, § 367, 1); Negative generally οὐ: or by ὅτι or ὡς with a Finite Verb (§ 367, 3); Negative always οὐ.

2. Instead of using a Negative in the Dependent Clause it is usual in some cases to negative the Principal Verb (οὐ φημι, *I deny* or *refuse* = *I say that . . . not*; οὐ νομίζω, *I disbelieve* = *I think that . . . not*, etc.).

Verbs of *saying*: λέγω (ἑρῶ, εἶπον), φημί, φάσκω; ὁμολογῶ, *confess*; ὑποσχοῦμαι, ὑποδέχομαι, ὑφίσταμαι (Aor. ὑπέστην), ἐπαγγέλλομαι, *promise*; ὀμνῶμι, *swear*; ἀπειλῶ, *threaten*; προσποιῶμαι, *pretend*.

Verbs of *thinking*: νομίζω, ἡγοῦμαι, οἶμαι, δοκῶ; ἐλπίζω, *hope*; πιστεύω, *am sure*; εἰκάζω, *guess*; ὑπολαμβάνω, *suppose*; ὑποπτεύω, *suspect*.

* In this construction the Aorist Infin. refers to past time.

OBS. 1. Of the above verbs, *φημί*, *φάσκω*, and most verbs of *thinking* nearly always take the Infinitive: *εἶπον* takes *ὅτι* or *ὥς*: *λέγω* takes either of these constructions.

OBS. 2. The Negative with the Infinitive in the Dependent Clause is *μή* (contrary to the above rule) in two cases:—

(a) When the Principal Verb would itself be negated by *μή*, for example when it is an Imperative or stands in an If-clause: *νόμιζε μηδὲν τῶν ἀνθρωπίνων βέβαιον εἶναι*, *consider no human interest to be secure* (= *μή νόμιζε τι τῶν ἀνθρωπίνων βέβαιον εἶναι*): *εἰ τις νομίζει τι μὴ ἰκανῶς εἰρησθαι, ἀναστὰς ὑπομνησάτω*, *if anyone thinks that anything has not been correctly stated, let him get up and say so*.

(b) When the Dependent Clause expresses not *pure fact* but *resolve* or *strong assurance*: *ὀπισχνούμαι μὴ ἀπατήσῃν ὑμᾶς*, *I promise that I will not deceive you*; *δυνύσι ταῦτα μήποτε γενήσεσθαι*, *he swears that this shall never happen*. This construction is often found in dependence on verbs of *swearing* and *hoping*, and regularly in dependence on verbs of *promising*; the Infinitive generally refers to the future, but with *δυνῶμι* sometimes to the present or past (*δυνύσι μὴ δρᾶσαι*, *he swears that he did not do it*).

368b Verbs of negative meaning belonging to this class (*ἀρνούμαι*, *deny*, and its compounds; *ἀντιλέγω*, *gainsay*; *ἀπιστῶ*, *disbelieve*; *ἀμφισβητῶ*, *dispute*) generally take an untranslatable Negative in the Dependent Clause (*μή* with the Infinitive, *οὐ* with *ὅτι* or *ὥς*); and when the verb of negative meaning is itself negated or stands in a question with negative meaning, the Infinitive (but not the *ὅτι* or *ὥς* clause) has two untranslatable Negatives (*μή* οὐ):—

Ἄρarnoύμαι { *μή* ποιῆσαι.
 ὅτι οὐκ ἐποίησα. } *I deny that I did it.*

Οὐκ ἀρarnoύμαι { *μή* οὐ ποιῆσαι.
 ὅτι οὐκ ἐποίησα. } *I do not deny that I did it.*

Τίς ἀρarnήσεται μὴ οὐκ ἐπίστασθαι τὰ δίκαια; *Who will deny that he knows what is right?*

Οὐδεὶς ἀμφισβητεῖ μὴ οὐχ ἡδέα εἶναι τὰ ἡδέα. *No one disputes that what is sweet is sweet.* Nēmō dubitat quā suāvia sint suāvia.

OBS. In the Greek idiom the verb of negative meaning is treated as a verb of *saying*, and the Dependent Clause makes a full statement of what is said (as appears sometimes by the use of the Article *τό* with the Inf., § 536, Obs.); hence the *μή* in *ἀρarnoύμαι μὴ ποιῆσαι*, *I enter a disclaimer to the effect that I did not do it*. But the *οὐ* in *μή* οὐ is a mere echo of the *οὐ* expressed or implied with the Principal Verb.

368c In the Passive Construction of verbs of *saying* and *thinking*, Greek, like Latin, generally prefers the personal to the impersonal form :—

‘Ο Κῦρος ἐλέγετο τεθνάναι. *Cyrus was said to be dead.*

Cy̅rus dicēbātur mortuus esse.

*Ἐρως ὁμολογεῖται μέγας θεὸς εἶναι. *Love is confessed to be a great god.*

Οἱ Πέρσαι ἐνομίζοντο ἀνδρείοτατοι εἶναι. *The Persians were thought to be very brave.*

But verbs of *saying* (not verbs of *thinking*) also admit of the impersonal form (rare in Latin) :—

‘Ελέγετο τὸν Κῦρον τεθνάναι.
‘Ελέγετο ὅτι ὁ Κῦρος τεθναίη
or τέθνηκεν. } *It was said that Cyrus was dead.*

VERBS OF ‘PERCEIVING,’ ‘KNOWING,’ AND ‘SHOWING’.

368d *Ορῶμεν { πάντα ἀληθῆ ὄντα, ἃ λέγετε.
ὅτι πάντα ἀληθῆ ἔστιν, ἃ λέγετε. } = Lat. Acc. with Inf.
We see that everything you say is true.

*Ἴσθι { ἀνόητος ὢν.
ὅτι ἀνόητος εἶ. } *Know that thou art foolish.*

*Ἐγνων { οὐκ ἀποφευξόμενος.
ὅτι οὐκ ἀποφεύξομαι or ἀποφευξοίμην.
I knew that I should not escape.

Δείξω οὐκ ἄξιος ὢν θανάτου. *I shall show that I am not worthy of death.*

RULE.—That-clauses depending on verbs of *perceiving*, *knowing*, and *showing* (= *causing to know*) are expressed

either by a Participle (with or without an Accus., § 367, 2) ;

Negative generally οὐ :

or by ὅτι or ὡς with a Finite Verb (§ 367, 3) ;

Negative always οὐ.

Verbs of *perceiving* : ὁρῶ, ἀκούω, αἰσθάνομαι ; μανθάνω, πυνθάνομαι, *learn* ; εὐρίσκω, καταλαμβάνω, *find*.

Verbs of *knowing* : οἶδα, γινώσκω, ἐπίσταμαι, οὐκ ἄγνωῶ, etc. ; μνησκόμαι, μέμνημαι, *remember* ; ἐπιλανθάνομαι, *forget*.

Verbs of *showing* : δεικνύμι, δηλῶ, φαίνω ; ἐλέγχω, *prove* ; ποιῶ, *represent* ; ἀγγέλλω, *announce*.

Obs. 1. The Negative with the Participle in the Dependent Clause is *μή* when the Principal Verb would itself be negated by *μή*: e.g. γύναι, σάφ' ἴσθι μή με θαυπέουσινά σε, *be assured, lady, that I shall not flatter thee* (= ὅτι οὐ θαυπέσω σε): cf. § 368 a, Obs. 1.

Obs. 2. Σύνοιδα ἐμαντῶ = *conscious sum mihi*, takes the Participle either in the Nominative or in the Dative: οὐ σύνοιδα ἐμαντῶ σοφὸς ὢν, *I am not aware that I am a wise man*; συνῆδη ἐμαντῶ οὐδὲν ἐπισταμένῳ, *I was aware that I knew nothing*.

Obs. 3. Note μέμνημαι (οἶδα, ἀκούω) ὅτε, *I remember (know, hear of) the time when*, with the Indicative; Lat. *memini cum*.

VERBS OF 'REJOICING,' 'GRIEVING,' AND 'WONDERING'.

- 368 e 1. Ἀχθεται ὅτι οὐ τῶν ἀρχόντων ὁ ἀνὴρ ἐστίν. *She is annoyed that her husband is not one of the magistrates.*
- Οἱ στρατηγοὶ ἐθαύμαζον ὅτι οὔτε ἄλλον πέμποι οὔτε αὐτὸς φαίνοιτο. *The generals wondered at his neither sending any other man nor appearing himself.*
2. Οὐκ ἄχθομαι σ' ἰδὼν τε καὶ λαβὼν φίλον. *I am not sorry that I have found thee and gained thee as a friend.*
- Μετεμέλοντο τὰς σπονδὰς οὐ δεξάμενοι (or Μετέμελεν αὐτοῖς τὰς σπονδὰς οὐ δεξαμένοις). *They repented that they had not accepted the truce.*
- Τῆς Αἰολίδος χαλεπῶς ἔφερεν ἀπεστερημένος. *He took it hard that he had been deprived of Aeolis.*

RULES.—1. *That*-clauses depending on verbs of *rejoicing*, *grieving*, and *wondering* are generally expressed by ὅτι or ὡς with a Finite Verb (§ 367, 3; cf. Obs. 1, below); Negative οὐ.

2. Verbs of *rejoicing* and *grieving* may also take the Participle, but only when there is no change of Subject; Negative οὐ.

Verbs of *rejoicing*: χαίρω, ἡδομαι,τέρπομαι, γέγηθα; ἀγαπῶ, στέργω, *am content*.

Verbs of *grieving*: ἄχθομαι, ἀγανακτῶ, λυποῦμαι, βαρέω or χαλεπῶς φέρω = *aegrē ferō*; ὀργίζομαι, χαλεπαίνω, *am angry*; αἰσχόνομαι, αἰδοῦμαι, *am ashamed*; μεταμέλομαι or μεταμέλει μοι, *repent*.

Verbs of *wondering*: θαυμάζω, θαυμαστόν ἐστιν.

OBS. 1. Verbs of *wondering* more commonly take εἰ in the sense of ὅτι or ὥς; in this case the Negative is generally μή:—

Θαυμάζω εἰ μὴ οἶσθα. *I am surprised that you do not know* (Miror si nescis).

Εἰ is also found with ἄχθομαι, ἀγανακτῶ, ἀγαπῶ, etc.

OBS. 2. The following examples contain peculiarities: τοὺς γὰρ εὐσεβεῖς θεοὶ | θνήσκοντας οὐ χαιροῦσιν, *for the gods do not rejoice that the pious should die* (Accusative with Participle); πενθεῖν οὐ σε θαυμάζω, *I do not wonder that thou mournest* (Accusative with Infinitive).

VERBS OF 'FEARING'.

368 f

Δέδοικα μὴ ἐπιλαθώμεθα τῆς οἰκαδε ὁδοῦ. *I fear lest we may forget* (nē obliviscāmur) *the way home.*

Ἐφοβέιτο μὴ οὐ δύναιτο ἐκ τῆς χώρᾱς ἐξελθεῖν. *He feared lest he might not be able* (nē nōn posset or ut posset) *to get out of the country.*

RULE.—A fear lest something *may* or *might* happen is expressed by

μὴ with the Subjunctive in present or future time; } § 367, 5.
μὴ with the Optative in past time.

The Negative of the μὴ-clause is οὐ; hence 'that no one' is μὴ οὐδεὶς (ut quisquam).

The chief verbs of *fearing* are δέδοικα, δέδια, φοβοῦμαι, ὀκνῶ: equivalent phrases, κίνδυνός ἐστι, φοβερόν ἐστι, δεινόν ἐστι, etc.

OBS. 1. The Subjunctive and Optative with μὴ, *lest*, sometimes denote what *may* prove to be the case:—

Δεινῶς ἀθιμῷ μὴ βλέπων ὁ μάντις ᾗ. *I have terrible misgivings lest the seer prove to have sight.*

Ἔδεισαν μὴ λῦσσα ἡμῖν ἐμπεπτώκοι. *They feared lest madness might prove to have fallen upon us.*

OBS. 2. In all the above instances the fear relates to the *future*: a fear, almost amounting to an anxious conviction, that something *is* or *was* the case is expressed by μὴ (= *that*) with the Indicative:—

Φοβοῦμαι μὴ δυσκόλως ἔχω. *I am afraid that* (or *I suspect that*) *I am cross*: vereor nē morōsus sim.

Φοβοῦμεθα μὴ ἅμα ἀμφοτέρων ἡμαρτήκαμεν. *We are afraid that we have missed both objects at the same time.*

[Occasionally we find μὴ with the Future Indicative expressing a fear that something *will* be the case.]

OBS. 3. Peculiarity (ὅπως μὴ for μή: cf. § 369 a): δέδοιχ' ὅπως μὴ ἀνάγκη γερήσεται (or γένηται), originally, *I am anxiously contriving how it shall not be necessary = I fear lest it may be necessary.*

368g IMPERSONAL EXPRESSIONS DENOTING (i) 'IT HAPPENS,' 'IT IS THE FACT,' 'IT IS POSSIBLE,' ETC.; (ii) 'IT IS RIGHT,' 'IT IS WRONG,' 'IT IS NECESSARY,' ETC.

(i) Συνέβη Γέλωνα νικᾶν. *It happened that Gelon was victorious.*
Accidit ut Gelōn victor esset.

Ἦ γάρ ποί' ἔστιν ἐκπεσεῖν ἀρχῆς Δία; *Is it possible that Zeus should ever be cast from his throne?*

Υπάρχει γάρ σε μὴ γνῶναί τινα. *It is the fact that no one knows thee.*

Ἐνδέχεται ἄνδρα σῶφρονα αὐθις μὴ σωφρονεῖν. *It is possible that a right-minded man should in his turn not be right minded.*

Ἐν Αἰγύπτῳ οὐκ ἔξεστι βασιλεῖα χωρὶς ἱερατικῆς ἀρχεῖν. *In Egypt it is not lawful that a king should hold office without priestly powers.*

(ii) Χρή με κολάζεσθαι. *It is right that I should be punished.*
Aequum est mē pūniri.

Δεῖ αὐτοὺς μὴ ὀκνεῖν πόλεμον ἀντ' εἰρήνης μεταλαμβάνειν. *It is necessary that they should not hesitate to take war in exchange for peace.*

Τούσδε γὰρ μὴ ζῆν ἔδει (or οὐκ ἔδει γὰρ τούσδε ζῆν). *For these men ought not to be alive.*

Ἔδοξε πλεῖν τὸν Ἀλκιβιάδην. *It was decided that Alcibiades should sail.*

Αἰσχρὸν γὰρ ἄνδρα τοῦ μακροῦ χρῆζειν βίου. *For it is disgraceful that a man should desire the full span of life.*

Θραυστομεῖν γὰρ οὐ πρέπει τοὺς ἥσσονας. *It is not fitting that the weaker should be bold of tongue.*

RULE.—That-clauses depending on impersonal expressions denoting *it happens*, *it is possible*, or *it is right*, *it is wrong*, *it is necessary*, and the like, are expressed by the Accusative with the Infinitive * (= Lat. *ut* with Subj. or Accus. with Infin.); Neg. *μή*.

Note οὐ δεῖ με for δεῖ με *μή*, etc.

The chief impersonal expressions of the above kind are:—

συμβαίνει, ὑπάρχει:

ἔξεστι, ἔστι, ἐγγχωρεῖ, ἐνδέχεται, οἷόν τέ ἐστι:

χρή, δεῖ, πρέπει, προσήκει, δοκεῖ, συμφέρει, δίκαιόν ἐστι, καλόν ἐστι, αἰσχρόν ἐστι, εἰκός ἐστι:

χρεών ἐστι, ἀνάγκη ἐστί, καιρός ἐστι, ὥρᾱ ἐστί, etc.

* In this construction the Aorist Infin. does not refer to past time.

OBS. 1. Most of the above impersonal expressions (except *χρή* and *δεῖ*) may also take a Dative and an Infinitive, or an Infinitive alone; but then the sentence is a Simple Sentence:—

Ξυνέβη αὐτῷ Ὀλυμπιάδα ἀνελέσθαι. *He had the good luck to (contigit ei ut) carry off an Olympic victory.*

Ἀγαθὸς ὑμῖν προσήκει εἶναι. *It concerns you to be good.*

The Dative and Infinitive is unknown with *χρή* and extremely rare with *δεῖ*: the normal constructions with *δεῖ* are *δεῖ με* with the Infinitive, *δεῖ μοι* with the Genitive (§ 327 *).

OBS. 2. Verbs of *happening* sometimes take *ὥστε* with the Infinitive:—

Ἐυνέβη ὥστε μηδετέρους εἶτι ἀψασθαι πολέμου. *It resulted that neither party clung to war any longer.*

OBS. 3. Instead of the above impersonal constructions we often find personal constructions like:—

Δίκαιός εἰμι τοῦτο ποιεῖν. *I have a right to do this.*

Δίκαιός εἰμι ζημιούσθαι. *It is right that I should be fined.*

OBS. 4. The Latin *tantum abest ut . . . ut* is ordinarily expressed by a personal construction in Greek:—

Τοσούτου δέω τῶν ἀλλοτρίων ἐπιθυμῆν, ὥστε μᾶλλον αἰρούμαι τὰ ἑμαντοῦ μόνον ἔχειν. *I am so far from desiring other men's property that I prefer to possess none but my own (cf. § 415, Obs. 2).*

VERBS OF EFFORT.

369a

Τὸν στρατηγὸν ἐπιμελεῖσθαι δεῖ ὅπως οἱ στρατιῶται σῶοι ἔσονται. *The general must take care that the soldiers be safe (ducem cūrāre oportet ut milites incolumēs sint).*

Ἐπεμελείτο ὅπως μὴ ἄσῃτοι ἔσονται (or ἔσονται). *He took care that they should not be without food (cūrābat nē, or ut nē, frumentō carērent).*

Σοὶ μελέτω ὅπως μὴ σε ὄψεται. *Mind he does not see you.*

Ἐπρασσον ὅπως τις βοήθεια ἦξει. *They tried to bring it about that succour should come.*

RULE.—*That*-clauses depending on Verbs of Effort are expressed by *ὅπως* with the Future Indicative (§ 367, 4), for which the Future Optative may be substituted in past time; Negative *μή*.

Verbs of Effort include verbs of

taking care: *ἐπιμελοῦμαι, μέλει μοι, φρουρῶ*, etc.

taking pains: *σπουδάζω, μηχανῶμαι, παρασκενάζομαι, πράσσω*, etc.

OBS. 1. The following verbs of

seeing to it: ὁρῶ, σκοπῶ (ἐσκεψάμην),*being on one's guard*: φυλάσσομαι, εὐλαβοῦμαι, φροντίζω,

take either the same constructions as the above, or the construction of verbs of *fearing* (μή with the Subjunctive for ὅπως μή with the Future Indicative, § 368 f). Thus, *Let us see to it that no man be wronged* may be expressed in either of the following ways:—

(i) Σκοπῶμεν ὅπως μηδεὶς ἀδικήσεται.

(ii) Σκοπῶμεν μή τις ἀδικῆται (*lest any man be wronged*).*See to it that you do not fall* may be expressed:—

(i) Ὅρᾳ ὅπως μὴ πεσεῖ.

(ii) Ὅρᾳ μὴ πέσῃς (*lest you fall*). } Vidē nē cadās.

Note, however, that when the Dependent Clause is affirmative the construction with ὅπως is alone possible:—

Ὅρᾳ ὅπως ἡ πόλις σωθήσεται. *See to it that the state be preserved*: vidē ut rēspublika servētur.

OBS. 2. Ὅρᾳ μὴ παίζων ἔλεγεν (*see to it that he was not speaking in jest* = *consider whether he was not speaking in jest*) corresponds in form to φοβοῦμαι μὴ δυσκόλως ἔχω (*I am afraid that I am cross*; § 368 f, Obs. 3): but observe that in the former case μὴ is rendered by *that not*, in the latter by *that*.

OBS. 3. Verbs of Effort sometimes, but far less commonly, take the constructions of Final Clauses (Adverb Clauses of Purpose), i.e. ὅπως, ὅπως ἂν, or ὥς, ὥς ἂν (but never ἵνα) with the Present or Aorist Subjunctive or Optative: cf. § 350, Rule 1 and Obs. 1:—

Πράξουσιν ὅπως πόλεμος γένηται. *They will cause war to break out.*Ἐμεμελήκειν αὐτοῖς ὅπως ὁ ἱππαγρέτης εἰδέη. *It had been their care that the marshal should know.*Σκόπει ὅπως ἂν ἀποθάνωμεν ἀνδρικώτατα. *See to it that we die most manfully.*Σπεύδοντες ὥς Ζεὺς μήποτ' ἄρξειεν θεῶν. *Eagerly striving that Zeus should never become king of the gods.*

OBS. 4. By omission of an Imperative like σκόπει or σκοπεῖτε in the Principal Clause we get such expressions of command as ὅπως ἄξιοι ἔσεσθε τῆς ἐλευθερίας. [*See to it*] *that you be worthy of freedom*: cf. p. 180, Obs. 3 (iii).

VERBS OF WILL OR DESIRE.

369b

Ἐκέλευσεν (or παρήγγειλεν) ἐκ τῆς τάξεως μηδένα κινεῖσθαι.
He commanded that no one should move from his appointed place.

Κῆρυξ ἀνείπε τὸν θέλοντ' ἐγχωρίων | ἐς δαῖτα χωρεῖν. *The herald proclaimed that any of the dwellers in the land who wished should go to the banquet.*

Εἶπον [Ἐβόησα] μηδένα παρίεναι εἰς τὴν ἀκρόπολιν. *I said [I shouted] that no one should pass into the citadel.*

Τοὺς θεοὺς εὐχέσθε πολλὰ δοῦναι ἀγαθὰ. *Pray that the gods may give many and good gifts.*

Ἔσπευδον εἰρήνην γενέσθαι. *They were eager that peace should be made.*

Ἡμᾶς οὐδ' ἐναυλισθῆναι ἐπιτρέπεις. *You do not even permit that we should pitch our camp in the country. The οὐ belongs to the Finite Verb: οὐκ ἐπιτρέπεις = you forbid.*

Κοσμεῖσθαι γυναῖκα οὐκ ἔφ' Σόλων. *Solon does not permit that a woman should wear finery: οὐκ ἔφ' = forbids.*

Οὐκ ἀξιῶ σε ἀθῦμειν. *I do not think it right that you should be despondent: = ἀξιῶ σε μὴ ἀθῦμειν.*

RULE.—That-clauses depending on Verbs of Will or Desire are expressed by the Accusative with the Infinitive*; Negative μή: but instead of using μή in the Dependent Clause it is usual in some cases to negative the Principal Verb (see last three examples).

* The tenses of the Infinitive employed in dependence on Verbs of Will or Desire are the Present and the Aorist, both of them denoting **shall** or **should**, i.e. expressing Command. In this construction the Aorist Infinitive is timeless, differing from the Present Infinitive only in marking the action as a *single occurrence*; it does not, like the Aorist Infinitive in dependence on verbs of 'saying' and 'thinking,' mark the action as past; cf. § 368 a, note on p. 216.—Beware of using the Future Infinitive in dependence on a Verb of Will or Desire; the Future Infinitive can only express futurity, not command: e.g. φημι [ἔφη] τοῦτο γενήσεσθαι, *I say [I said] that this will [would] happen.*

☞ This construction, in which the Accusative is the Subject of the Infinitive (the Acc. with Infin. together denoting that something *should be*), is legitimate even when the verb of Desire takes a Genitive or Dative as one of its Objects in the Simple Sentence (§ 333). The Verbs of Will or Desire include not only verbs which take an Accusative Object, or are Intransitive, such as :—

βούλομαι, *wish, will*; αἰροῦμαι, *choose, μάλλον αἰροῦμαι, prefer (= mālō)*; σπεύδω, *desire eagerly*;
αἰτῶ, αἰτοῦμαι, *ask*; προκαλοῦμαι, *invite*; ἀξιῶ, *claim*;
κελεύω, *bid*; προτρέπω, *urge*;
ποιῶ, *cause*;
ἐῶ, *permit* :

but also Dative Verbs such as :—

παράγγελλω, προστάσσω, *command* (including verbs of *telling*—λέγω, φημί, βοῶ, when they denote command);
συμβουλεύω, *advise*;
εὐχομαι, *pray*;
ἐπιτρέπω, συγχωρῶ, *permit* :

and Genitive Verbs such as :—

ἐπιθυμῶ, *desire*, δέομαι, *ask*.

Contrast Simple Sentences like the following, in which the expression of desire is addressed to a person :—

Δέομαι ὑμῶν συμβῆναι. *I ask you to come to terms* (Gen., § 327*).

Συμβουλεύω ὑμῖν συμβῆναι. *I advise you to come to terms* (Dat., § 328, p. 169).

with a Complex Sentence like the following, in which an action of a person is desired :—

Δέομαι καὶ συμβουλεύω συμβῆναι ὑμᾶς. *I ask and advise that you should come to terms* (Acc. with Infin.).

Similarly contrast εὐχόμεθα ταῖς Μούσαις εἰπεῖν ἡμῖν, *let us pray to the Muses to tell us* (Simple Sentence) with τοὺς θεοὺς εὐχεσθε πολλὰ δοῦναι ἀγαθὰ (Complex Sentence, quoted on p. 224).

Κελεύω is the only verb of *commanding* which takes the Accusative in either construction :—

Ἐκέλευσα αὐτὸν μὴ ἀθῦμειν. *I told him not to despond, or I gave orders that he should not despond.*

Obs. 1. Some of the above verbs may be used in two senses:—

(i) as verbs of desire: λέγω σ' ἐγὼ δόλῳ Φιλοκτήτην λαβεῖν. *I say that thou shalt take Philoctetes by guile.*

(ii) as verbs of statement: λέγω σε εἶναι προδότην, *I say that thou art a traitor.*

Similarly ἔγραψε τὰς πόλεις αὐτονόμους εἶναι might mean either *he wrote that the cities were independent*, or *he issued a decree that the cities should be independent.*

Obs. 2. Verbs of Will or Desire sometimes take ὅπως, like Verbs of Effort (§ 369 a, and Obs. 3, p. 223):—

Διακελεύονται ὅπως ἀνὴρ μᾶλλον ἔσται (or ᾗ) τοῦ πατρός. *They exhort him to be more of a man than his father.*

Obs. 3. Verbs of Will or Desire sometimes take a Subjunctive without a Conjunction, as in the Latin *ut veniās*. In these constructions the Subjunctive originally formed an independent sentence:—

Βούλει λάβωμαι; *Dost thou wish that I should lay hold?* Originally *Art thou willing? Shall I lay hold?* (Deliberative Subj.)

Cf. Shakspeare, *Tempest*, 'Look thou be true' = 'Look to it: be thou true'.

369 c

Verbs of negative meaning belonging to the class of Verbs of Will or Desire often take an untranslatable μή with the Infinitive (μή οὐ when they are themselves negative or stand in a question with negative meaning). This is *always* the case with ἀπαγορεύω (ἀπερῶ, ἀπείπον), *forbid*:—

Ἀπηγόρευε μηδένα βάλλειν πρὶν Κύρος ἐμπλησθεῖη θηρῶν.
He forbade that anyone (interdixit nē quisquam) should shoot till Cyrus should have had enough sport.

Οὐκ ἀπέειπε [Τίς ἀπερεῖ] τὸν Κύρον μὴ οὐ βάλλειν. *He did not forbid [Who will forbid] that Cyrus should shoot.*

Similarly in the Simple Sentence (where ἀπαγορεύω takes a Dative Object): ἀπερῶ τῷ Κύρῳ μὴ βάλλειν, *I shall forbid Cyrus to shoot*; οὐκ ἀπερῶ τῷ Κύρῳ μὴ οὐ βάλλειν, *I shall not forbid Cyrus to shoot.*

Verbs of *preventing* take either the bare Infinitive or the Infinitive with μή (some of them also, but not κωλύω, the Infinitive with μή οὐ):—

Ἐῖρξω σε πλεῖν or μὴ πλεῖν. *I shall prevent your sailing.**

Οὐκ εῖρξω σε μὴ οὐ πλεῖν. *I shall not prevent your sailing.*

Τοῦτο κωλύει σε πλεῖν or μὴ πλεῖν. *This prevents your sailing.*

Οὐδὲν κωλύει σε πλεῖν. *Nothing prevents your sailing.*

* Prohibebō tē nāvigāre or nē nāvigēs. The μή may be represented in the English translation by using *from* ('I shall prevent you *from sailing*').

B. Noun Clauses introduced by an interrogative or exclamatory word (Dependent Questions and Dependent Exclamations, § 366 B).

Introducing words.

1. Dependent Questions :—

Οὐδεὶς ἐξεπίσταται | τὴν αὐριον μέλλουσαν εἰ βιώσεται. *No one knows whether (num) he will live through the coming morrow.*

Εἰπέ μοι πότερον ταῦτ' ἀληθὴ ἐστὶν ἢ ψευδῆ. }

„ „ εἰ ταῦτ' ἀληθὴ ἐστὶν ἢ ψευδῆ. }

„ „ εἴτε ταῦτ' ἀληθὴ ἐστὶν εἴτε ψευδῆ. }

Tell me whether (utrum) this is true or (an) false.

Οἶδα ὅστις εἶ. *I know who (quis) you are.*

Ἐρωτᾷ ὅπόσον ἐστὶ τὸ στράτευμα. *He asks how large (quantus) the army is.*

*Ἀδελὸν ἐστὶν ὅπως ἀποβήσεται τὸ πρᾶγμα. *It is uncertain how (quomodo) the matter will turn out.*

2. Dependent Exclamations :—

Οὐδὲ καθεύδειν δύναμαι, ὁρῶν ἐν οἷοις ἐσμέν. *Nor can I sleep, seeing what a position we are in (quālibet in periculis versemur).*

Ἐθαύμασα τοῦτο ὡς εὐμενῶς τὸν λόγον ἀπεδέξατο. *I marvelled at this, how graciously (quam benignē) he listened to the argument.*

*Ὡ μαρῶτατος, ἵν' ὑποδέδυκεν. *Oh the villain! [to think] where he has crept in!*

RULES.—1. Dependent Questions are introduced either by Interrogative Particles (*cf.* § 344 c) :—

εἰ, <i>whether</i>		πότερον (or πότερα)	· ἢ	} <i>whether . . or</i>
(num)		·	· ἢ	
rarely ἄρα		εἴτε (or εἰ)	·	

or by Interrogative Pronouns, Adjectives, or Adverbs, such as ὅστις or τίς, ὁποῖος or ποῖος, ὅπόσος or πόσος, ὁπότερος or πότερος, ὅπως or πῶς, ὅπου or ποῦ, ὅποι or ποῖ.

2. Dependent Exclamations are introduced by Exclamatory Adjectives or Adverbs, such as οἷος, ὅσος, ὡς, ἵνα, οἶ (also used as Relatives, *cf.* §§ 345, 362).

370b | Mood, Tense, and Negative.

(i) Dependent Questions (not Deliberative) and Dependent Exclamations :—

Ἐρωτῶ εἰ ταῦτ' ἀληθὴ ἐστίν. *I ask whether this is true* (Rogō num haec vĕra sint). Corresponding Independent Question: Ἄρα ταῦτ' ἀληθὴ ἐστίν; *Is this true?*

Ἡρόμην εἰ ταῦτ' ἀληθὴ ἐστίν or εἶη. *I asked whether this was true* (Rogāvī num haec vĕra essent).

Θαυμάζω ὅποι τρέψονται. *I wonder whither they will turn* (quō versūrī sint).

Ἐθαύμαζον ὅποι τρέψονται or τρέψονται. *I wondered whither they would turn* (quō versūrī essent).

Πυνθάνεται ὁπόθεν ἦλθον. *He enquires whence they came* (unde vĕnerint).

Ἐπύθετο ὁπόθεν ἦλθον or ἔλθοιεν. *He enquired whence they came* (= *had come*: unde vĕnissent).

Εἰπέ μοι εἰ οὐ καλόν σοι δοκεῖ. *Tell me whether it does not (nōne) seem to you a fine thing.*

Εἰπέ μοι πότερον καλόν σοι δοκεῖ ἢ οὐ. *Tell me whether it seems to you a fine thing or not* (necne).

Μέμνησο οἷα ἀπορίᾳ ἐστίν. *Remember what a difficulty there is* (quae sit difficultās). Corresponding Independent Exclamation: Οἷα ἀπορίᾳ ἐστίν. *What a difficulty there is!*

Ἐμεμνήμην οἷα ἀπορίᾳ ἐστίν or εἶη. *I remembered what a difficulty there was* (quae esset difficultās).

(ii) Dependent Deliberative Questions :—

Ἀπορῶ ποῖ τράπωμαι. *I am in doubt whither to turn* (quō vertar). Corresponding Independent Question: ποῖ τράπωμαι; *Whither am I to turn?* (Quō vertar?)

Ἡπόρει ποῖ τράπηται or τράποιτο. *He was in doubt whither to turn* (quō verterētur).

Βουλευόμεθα εἴτε διαβῶμεν τὸν ποταμὸν εἴτε μή. *We are deliberating whether we should cross* (utrum transeāmus) *the river or not* (necne).

Ἐβουλεύσαντο εἴτε διαβῶσιν (or διαβαῖεν) εἴτε μή. *They deliberated whether they should cross* (transirent) *or not.*

RULE.—Dependent Questions and Dependent Exclamations retain the Mood and Tense and Negative of the corresponding Independent Questions and Exclamations, except that **in dependence on a tense of past time** the Mood **may** be changed into the Optative of the same tense-stem.

Thus in dependence on a tense of present or future time—

- (i) Dependent Questions relating to a matter of fact and Dependent Exclamations retain the Indicative; Negative οὐ (cf. § 344 a).
- (ii) Dependent Deliberative Questions retain the Subjunctive; Negative μή (cf. § 344 b).

In dependence on a tense of past time—

- (i) Dependent Questions relating to a matter of fact and Dependent Exclamations either retain the Indicative **without change of tense**, or change it into the Optative of the same tense-stem; Negative οὐ.
- (ii) Dependent Deliberative Questions either retain the Subjunctive, or change it into the Optative of the same tense-stem; Neg. μή.

Note that whereas in Latin all Dependent Questions have the Subjunctive Mood, in Greek the Subjunctive, where found, is due to the question being deliberative. Note too that the Optative denoting what *was to be* (= Lat. Imperf. Subj.) is not excluded from the Dependent Deliberative Question, as it is from the Independent Deliberative Question (§ 344 b, Obs. 2).

Obs. 1. Dependent Questions and Dependent Exclamations are often difficult to distinguish by their form in Greek from Relative Clauses; the Moods and Tenses are often the same, and many of the introducing interrogative or exclamatory words are also used as Relatives (e.g. *ὅστις*, interrogative and relative; *ὅλος* and *ὅσος*, exclamatory and relative).

Obs. 2. *ὅς* and its derivatives (including *ὅθεν*, *where*, *ὅς*, *how* = *in what way*, etc.) are sometimes used as Interrogatives:—

Μήποτε γνῶις ὅς εἰ. *May you never learn who you are.*

**Ἐλεγεν ἃ ὧσι.* *He told what he had seen.*

Μάθε ὡς ταῦτα ἐργαστέα ἐστίν. *Learn how this is to be done.*

Thus the following sentences may be translated as containing either

(i) a Dependent Question or (ii) a Relative Clause:—

**Ὦν ἐβλασπεν οὐκ ἔχω λέγειν.* (i) *I cannot tell from what parents she sprang*; (ii) *I cannot name the parents from whom she sprang.*

Οὐκ εἶχον ὅποι ἀποσταίεν. (i) *They did not know to whom to revolt*; *ὅποι = πρὸς τίνες*, and *οὐκ εἶχον = ἠγνόουν*; (ii) *They had not got any allies to whom to revolt*; *ὅποι = πρὸς οὓς*, and *εἶχον = ἔχον*; for the Optative in the Relative Clause see p. 208, Obs. 3.

Obs. 3. *Mḗ* is often found for *οὐ* in the second member of Double Dependent Questions relating to a matter of fact; occasionally too after a single *εἰ* :—

*Οὐκ ὁ νόμος κρίνεται, πότερόν ἐστιν ἐπιτήδειος ἡ οὐ, ἀλλ' ὑμεῖς δοκιμά-
ξεσθε, εἴτε ἐπιτήδειοι ἔσσε εἰ πάσχειν εἴτε μῆ. It is not the law
which is on its trial as to whether it is fitting or not, but you
yourselves are being put to the test as to whether you are fit
persons to receive benefits or not.*

Notes on Noun Clauses.

370 c

1. (On Rule §§ 367.3 and 370 b.) In translating into Greek a Dependent Statement by means of a *ὅτι* or *ὥς* clause, or a Dependent Question or Dependent Exclamation, first throw the dependent clause into the **independent form in which it would have been actually expressed**: this will show which Tense is to be used in Greek; the Person of the Verb will often have to be changed (as in English). Thus :—

I said that he was a lover of Athens = I said 'He is a lover of Athens': *Εἶπον ὅτι φιλαθηναῖός ἐστιν* or *εἶη*.

He said that he was a lover of Athens = He said 'I **AM** a lover of Athens': *Εἶπεν ὅτι φιλαθηναῖός ἐστιν* or *εἶη*.

I asked whether he was a lover of Athens = I asked 'ARE you . . . ?': *Ἐρώμην εἰ φιλαθηναῖός ἐστιν* or *εἶη* (num . . . esset).

Avoid here the Past Imperfect *ἦν*; the Past Tenses of the Indicative appear in the Dependent Clause only when they would have also appeared in the corresponding independent sentence :—

He said that he was once (or had once been) a lover of Athens = He said 'I **WAS** once,' etc.: *Εἶπεν ὅτι ἦν ποτε φιλαθηναῖος*. [Avoid *εἶη* here, as ambiguous.]

I asked why he had ceased to be a lover of Athens = I asked 'Why **DID** you **CEASE**?' etc.: *Ἐρώμην διὰ τί ἐπαύσατο* or *παύσαιο* (cūr desisset) *φιλαθηναῖος ὦν*.

Similarly *He said that he should be a lover of Athens* = He said 'I **SHALL BE**,' etc.: *Εἶπεν ὅτι φιλαθηναῖος ἔσται* or *ἔσοιτο*.

Note that Greek differs from both English and Latin in not adjusting the Tenses in the Subordinate Clause to a past tense in the Principal Clause.*

* Cf. § 514. On occasional violations of this rule in Xenophon see Appendix II.

2. The Rule referred to above (§§ 367.3, 370 b) is subject to the following limitations:—

(i) When the corresponding independent sentence would have had a Past Imperfect or Pluperfect Indicative, these tenses of the Indicative are nearly always retained in the Dependent Clause, and not changed into Optatives; for the Optatives of these tense-stems would be ambiguous, as also representing the Present and Perfect Indicative; hence the Optative is to be avoided in the fourth sentence quoted above (*He said that he was once, etc.*). Similarly ἡρόμην Ἀφοβὸν εἰ τινες παρῆσαν δτε τὸ ἀργύριον ἀπελάμβανεν, *I asked Aphobus whether there were (or had been) any persons present when he received the money.*

(ii) When the corresponding independent sentence would have had an Indicative or Optative with ἂν, belonging to a Conditional Sentence or Modest Assertion, these Moods are always retained in the Dependent Clause:—

Ἀπελογοῦντο ὥς οὐκ ἂν ποτε οὕτω μῶροι ᾔσαν. *They pleaded that they would never have been so foolish* (Statement: οὐκ ἂν ᾔμεν).

Ἐβουλευόντο ὅπως ἂν κάλλιστα τὸν ποταμὸν διαβαῖεν. *They were deliberating how they might best cross the river* (Question: πῶς ἂν διαβαίμεν;).

Ἐσκόπουν, εἰ τινες λάβοιεν τούτων αἰσθησιν, ὥς ἂν εἰκότως ἀγανακτήσειαν. *I considered how angry certain persons would be if they heard of these things* (Exclamation: ὥς ἂν ἀγανακτήσειαν).

3. In all kinds of Noun Clause the Subject is sometimes anticipated as the Object of the Principal Verb (*cf.* § 367.3, Obs. 3):—

Δέδοικα δ' αὐτήν, μή τι βουλεύσῃ νέον. *I fear lest she may devise some new scheme* (lit. *I fear her, lest, etc.*).

Τόνδε μοι πρῶτον φράσον | τίς ἐστίν. *Tell me first who this man is.*

Ὅρᾷς, Ὀδυσσεύ, τὴν θεῶν ἰσχὺν ὄση. *You see, Odysseus, how great the strength of the gods is.*

4. The **Vivid Construction** alluded to in § 350, Obs. 2 (Subjunctive for Optative in past time) is often found in Noun Clauses introduced by μή:—

Οἱ θεώμενοι ἐφοβοῦντο μή τι πᾶθῃ. *The spectators feared lest he should come to grief* (πᾶθῃ for πᾶθῃ).

The use of the unadjusted tenses of the Indicative in Noun Clauses (see above, p. 230) is also a kind of vivid construction.

REPORTED SPEECH.

371 Two methods may be employed in reporting :

1. The reporter may **quote** words or views in their original **independent** form (**Direct Speech, Oratio Recta**) :—

Οὐδεὶς, φησιν, εὐδαίμων ἐστὶ πρὶν ἂν ἀποθάνῃ. ‘No one,’ says he, ‘is happy until he dies.’

2. The reporter may use the form of a clause, or clauses, **dependent** on a verb of *saying, thinking, writing, etc.*, called the **leading verb (Indirect Speech, Oratio Obliqua)** :—

Οὐ φησὶ τίνα εὐδαίμονα εἶναι πρὶν ἂν ἀποθάνῃ. *He says that a man is not happy until he dies.*

Far less use is made of the indirect form of reporting in Greek than in Latin ; the vivacious Greek generally preferred the simpler form of a direct quotation. But passages of Indirect Speech, sometimes of considerable length, are found.

DIRECT SPEECH.

*Ἐλεγον τάδε· Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ ἐστὶ μετὰ τῶν ἄλλων βαρβάρων ὅθεν χθὲς ὠρμῶντο· καὶ λέγει τάδε· “ταύτην μὲν τὴν ἡμέραν περιμενοῦμεν ὑμᾶς, εἰ μέλλετε ἔκειν, αὔριον δὲ ἀπιμέν, φησιν, ἐπὶ Ἰωνίᾳς, ὅθεν περ ἦλθον”.

They spoke as follows: “Cyrus is dead, and Ariaeus has fled and is with the other barbarians at the station which was their head-quarters yesterday; and he says this: ‘we will wait for you during this day, if you intend to come, but to-morrow, says he, we shall start for Ionia, whence I came’”.

INDIRECT SPEECH.

*Ἐλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη μετὰ τῶν ἄλλων βαρβάρων ὅθεν τῇ προτεραίᾳ ὠρμῶντο, καὶ λέγοι ὅτι ταύτην μὲν τὴν ἡμέραν περιμενοῖεν αὐτούς, εἰ μέλλοιεν ἔκειν, τῇ δὲ ὑστεραίᾳ ἀπιέναι φαίη ἐπὶ Ἰωνίᾳς, ὅθεν περ ἦλθεν.

They said that Cyrus was dead and that Ariaeus had fled and was with the other barbarians at the station which had been their head-quarters on the day before, and that he (= Ariaeus) said that they (= he and his followers) would wait for them (= the Greeks) during that day, if they intended to come, but declared that on the next day he (or they) should start for Ionia, whence he had come.

Οἷα ἐστὶν ἀπορίᾱ, ἔφη, ἄνευ τῆς Κύρου γνώμης καὶ μένετε καὶ ἀπιέναι· ἀλλὰ στρατηγούς μὲν ἔλεσθε ἄλλους, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν, ἐλθόντες δέ τινες Κύρον αἰτούντων πλοῖα, ὡς ἀποπλέωμεν· ἔαν δὲ μὴ διδῶ ταῦτα, ἡγεμόνα αἰτούντων αὐτόν, ὅστις ἡμᾶς ἀπάξει.

Ἐπεδείκνυ οἷα εἶη ἀπορίᾱ ἄνευ τῆς Κύρου γνώμης καὶ μένετε καὶ ἀπιέναι· ἀλλ' εἶπε στρατηγούς μὲν ἐλίσσθαι ἄλλους, εἰ μὴ βούλεται (or βούλοιτο) Κλέαρχος ἀπάγειν, ἐλθόντας δέ τινες Κύρον αἰτεῖν πλοῖα, ὡς ἀποπλέωσιν (or ἀποπλέουσιν)· ἔαν δὲ μὴ διδῶ (or εἰ δὲ μὴ διδοίη) ταῦτα, ἡγεμόνα αἰτεῖν αὐτόν, ὅστις σφᾶς ἀπάξει (or ἀπάξοι).

"What a difficulty there is," said he, "both in remaining and in going away without the consent of Cyrus! But choose other generals, if Clearchus is unwilling to lead you back, and let a deputation go and ask Cyrus for vessels, in order that we may sail away; and if he refuses this request, let them ask him for a guide to lead us back."

He pointed out what a difficulty there was both in remaining and in going away without the consent of Cyrus, but told them to choose other generals, if Clearchus was unwilling to lead them back, and [advised] that a deputation should go and ask Cyrus for vessels in order that they might sail away; and that, if he refused this request, they should ask him for a guide to lead them back.

RULES.—1. Simple Sentences and Principal Clauses of Direct Speech become Dependent Statements, Commands, Questions or Exclamations in Indirect Speech (expressed according to the Rules in §§ 368, 369, 370).

2. Subordinate Adjective and Adverb Clauses of Direct Speech retain their Mood and Tense unchanged in Indirect Speech, except that in dependence on a tense of past time a **primary tense** (i.e. a Present or Perfect or Future Indicative, or any Subjunctive with or without ἄν) **may** be changed into the Optative of the same tense-stem, always without ἄν; in this case ἔάν, ὅταν, ἐπεί, etc., will become εἰ, ὅτε, ἐπεὶ, etc.: a **secondary tense** of the Indicative (i.e. a Past Imperfect or Pluperfect or Aorist) must always remain unchanged in Subordinate Adjective and Adverb Clauses of Indirect Speech.* [See table on next page.]

* Hence ὁρμῶντο, ἦλθεν, p. 232.—Note that the rule for converting Adjective and Adverb Clauses differs from that for converting Simple Sentences and Principal Clauses only in regard to the retention of the Aorist unchanged: cf. § 370 c, 2.—Note, too, that Noun Clauses of Direct Speech remain unchanged in Indirect Speech.

Table showing where the Optative may be substituted for the Indicative or Subjunctive in Indirect Speech.

Direct Speech (§ 364.1).	Indirect speech, depending on a tense of past time; e.g. <i>εἶπεν ὅτι</i> —
ἃ ἔχω, δίδωμι.	ἃ ἔχοι, διδοίη.
ἃ εἶχον, ἐδίδουν.	ἃ εἶχεν, ἐδίδου.
ἃ ἔσχον, ἔδωκα.	ἃ ἔσχεν, δοίη. This combination of Indicative and Optative is rare.
ἃ ἂν ἔχω, δώσω.	ἃ ἔχοι, δώσοι.
ἃ ἂν ἔχω, δίδωμι.	ἃ ἔχοι, διδοίη.
ἃ ἔξω, δώσω.	ἃ ἔξοι, δώσοι.

The above change to the Optative is not *necessary* in any case: the Indicatives and Subjunctives of Direct Speech may be *retained* (e.g. *εἶπεν ὅτι ἃ ἔχει δίδωσιν*).

The above examples will serve as models for sentences containing Adverb Clauses; for example *εἰ τι* may be substituted for *ἃ*, and *εἰάν τι* for *ἃ ἂν*: thus—

εἰάν τι ἔχω, δώσω. εἶπεν ὅτι εἰ τι ἔχοι, δώσοι.

When the Principal Clause contains *ἂν*, no change of Mood is possible in either Clause (cf. § 355, 1; 370 c, 2, ii.; § 357 c, Obs. 2):—

εἰ τι εἶχον, ἐδίδουν ἂν. εἶπεν ὅτι εἰ τι εἶχεν, ἐδίδου ἂν.
εἰ τι ἔχοιμι, διδοίην ἂν. εἶπεν ὅτι εἰ τι ἔχοι, διδοίη ἂν.

OBS. 1. Indirect Speech is often introduced suddenly, as in Latin, depending on some leading verb which is not expressed:—

Φοβούμενοι μὴ ἐκ τῆς νήσου τὸν πόλεμον σφίσι ποιῶνται, ὁπλίταις διεβίβασαν ἐς αὐτήν· οὕτω γὰρ τοῖς Ἀθηναίοις τὴν νήσον πολεμῖαν ἔσεσθαι, τὴν δὲ ἡπειρον, ἐλπίμενον οὖσαν, οὐχ ἔξειν ὅθεν ὁρμώμενοι ὠφελήσουσι τοὺς αὐτῶν, σφεῖς δὲ ἄνευ ναυμαχίας ἐκπολιορκήσειν τὸ χωρίον κατὰ τὸ εἰκός. *Fearing lest they [the Athenians] should carry on the war against them [the Lacedaemonians] from the island, they landed heavy armed troops in it; for [they reflected that] in this way the island would be hostile to the Athenians, and the mainland, being harbourless, would not provide a basis from which they might assist their friends, while they themselves [the Lacedaemonians] would probably capture the fort without a sea-fight.*

Οἱ Συρακόσιοι διανοῦντο τὰς προσβάσεις φυλάσσειν, ὅπως μὴ κατὰ ταῦτα ἀδῶσι σφᾶς ἀναβάντες οἱ πολέμοι· οὐ γὰρ ἂν ἄλλη γε αὐτοὺς δυνηθῆναι. *The Syracusans intended to watch the approaches, in order that the enemy might not ascend at this point without their noticing it; for [they thought] they would not be able to do so at any other point.*

OBS. 2. Where Latin, in the middle of a passage of Indirect Speech, employs the Subjunctive without *ut* to express a Command (= Engl. *let* . . .), Greek usually employs *δεῖν* or *χρῆναι* with the Infinitive, the Command being thus expressed as a Statement about what *ought to be*, or else introduces a verb of *commanding* on which the Infinitive may depend; yet the bare Infinitive is sometimes employed:—

Ἀνέγγωσαν τὰς ἐπιστολάς, ὧν κεφάλαιον ἦν οὐ γινώσκουσιν ὅ τι βούλονται· πολλῶν γὰρ ἐλθόντων πρέσβεων οὐδένα ταῦτα λέγειν· εἰ οὖν βούλονται σαφὲς λέγειν, πέμψαι (or πέμψαι δεῖν, or ἐκέλευε πέμψαι) ἄνδρας ὡς αὐτόν. *They read the dispatches [of the king], the substance of which was that he did not know what they [the Lacedaemonians] wanted; for though many envoys had been sent, none of them said the same as the others; if therefore they were willing to say something explicit, let them send (mitterent) a deputation to him.*

OBS. 3. A series of Dependent Statements introduced by *ὅτι* or *ὥς* with the Indicative or Optative, or even by the Infinitive, is occasionally continued by the bare Optative (after *γάρ* or *δέ*):—

Ἐλέγον ὅτι παντὸς ἄξια λέγει Σευθῆς· χειμῶν γὰρ εἴη καὶ οἴκαδε ἀποπλεῖν οὐ δυνατόν εἴη. *They said that what Seuthes said was all-important; for [they said] it was winter and they could not sail for home.* But here the Infinitive (*χειμῶνα γὰρ εἶναι*, etc.) would have been much more usual.

OBS. 4. The Infinitive sometimes appears in Subordinate Adjective or Adverb Clauses of Indirect Speech:—

Ἦρ' ἔξη, ἐπειδὴ οὐ ἐκβῆναι τὴν ψυχὴν, ἀφικνεῖσθαι σφᾶς εἰς τόπον τινὰ δαιμόνιον, ἐν ᾧ δὲ εἶναι χάσματα. *Er [the Armenian] said that when the soul had departed out of him, they [= he and his companions] arrived at a mysterious place, in which there were two chasms.*

OBS. 5. Indirect Speech often passes suddenly into Direct Speech; and often the two forms are combined in the same passage:—

Χωρᾶν τὴν βασιλείως, ὅση τῆς Ἀσίας ἐστί, βασιλείως εἶναι· καὶ περὶ τῆς χωρᾶς τῆς αὐτοῦ βουλευέτω βασιλεὺς ὅπως βούλεται· ἦν δέ τις Λακεδαιμονίων ἐπὶ κακῶ ἦ ἐπὶ τὴν βασιλείως χωρᾶν, Λακεδαιμονίους κωλύειν καὶ ἦν τις ἐκ τῆς βασιλείως ἦ ἐπὶ κακῶ ἐπὶ Λακεδαιμονίους, βασιλεὺς κωλύέτω. . . [The treaty ran as follows:] *that the territory of the king, as much as was in Asia, should belong to the king; and let the king dispose of his own territory as he pleases; and that if any of the Lacedaemonians should march with hostile intent against the king's territory, the Lacedaemonians should prevent him; and if any one from the king's territory marches with hostile intent against the Lacedaemonians, let the king prevent him.*

Κῦρος γὰρ ἔπεμπε οἶνον πολλάκις, λέγων ὅτι οὕτω δὴ πολλοῦ χρόνου τοῦτου ἡδίοι οἶνον ἐπιτύχοι· τοῦτον οὖν σοῖεπέμψεν. (γῆρυς used often to send wine, saying that he had not come across a sweeter wine than that for a long time; [and telling the messenger to say] "this wine then he has sent you".)

Μετὰ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς ὡς εὖθες εἴη ἡγεμόνα αἰτεῖν παρὰ τούτου ᾧ λυμαινόμεθα τὴν πρᾶξιν. *After him another got up, pointing out how foolish it was to ask for a guide from the person whose scheme we [for they] are ruining.*

Obs. 6. Note the use of the Indirect Reflexives (*Accidence*, § 134), referring to the Subject of the leading verb. When *they*, referring to the Subject of the leading verb, is itself the Subject of a Dependent Statement and needs to be expressed for the sake of emphasis or contrast, it is usually rendered by the Nominative *σφεῖς* with the Infinitive; sometimes by the Accusative *σφᾶς* with the Infinitive; cf. § 367.1, Obs. 2, p. 214. An instance of the Nominative will be found on p. 234, Obs. 1 (*σφεῖς ἐκπολιορκήσκειν*), of the Accusative on p. 235, Obs. 4 (*ἀφικνεῖσθαι σφᾶς*). The following passages illustrate both the use of Reflexives and also other points in Indirect Speech referred to above:—

Καὶ παραινέσεις ἐποιοῦντο ἐν σφίσιν αὐτοῖς, ὥς οὐ δεῖ ἀθύμεν διὰ τὴ πόλιν αὐτῶν (οἱ αὐτῶν) ἀφίστηκεν. τοὺς γὰρ ἐλάσσους ἀπὸ σφῶν τῶν πλεόνων μεθεστάναι· ἐχόντων γὰρ σφῶν τὸ πᾶν ναυτικόν, τὰς τε ἄλλας πόλεις ὧν ἔρχουσιν ἀναγκάσειν τὰ χρήματα ὁμοίως δίδόναι καὶ εἰ ἐκείθεν ὠρμύνοντο—πόλιν γὰρ σφίσιν ὑπάρχειν Σάμον οὐκ ἀσθενή—καὶ δυνατώτεροι εἶναι σφεῖς ἔχοντες τὰς ναὺς πορίσσειν τὰ ἐπιτήδεια τῶν ἐν τῇ πόλει. *And they encouraged one another with the argument that they ought not to lose heart because the city had revolted from them; for it was the fewer who had left the side of the stronger, which was their side; for while they had control of the navy as a whole* (Gen. Abs., cf. § 361, Obs. 3, c), *not only would they compel the other cities which they governed to pay them tribute just as well as if they had their head-quarters in the other place [Athens]—for they had in Samos no weak city—but also, having the ships, they were themselves in a better position to obtain supplies than those in the city.* (Adapted from *Thuc.* viii. 76, 3-4.)

Λάμαχος ἔφη χρήναι πλεῖν ἐπὶ Συρακούσας, ὥς ἔτι ἀπαράσκευοί εἰσιν. αἰφνίδιοι γὰρ ἦν προσπέσωσι, μάλιστα ἂν σφᾶς περιγενέσθαι καὶ κατὰ πάντα ἂν αὐτοὺς ἐκφοβῆσαι, τῇ τε ὕψει—πλείστοι γὰρ ἂν νῦν φανῇναι—καὶ τῇ προσδοκίᾳ ὧν πεύονται· εἰκὸς δ' εἶναι πολλοὺς ἀποληφθῆναι διὰ τὸ ἀπιστεῖν σφᾶς μὴ ἔξειν· καὶ ἐσκομιζομένων αὐτῶν τὴν στρατιὰν οὐκ ἀπορήσειν χρημάτων. τοὺς τε ἄλλους Σικελιώτας οὕτω καὶ ἐκείνοις οὐ ξυμμαχήσειν καὶ σφίσι προσεῖναι καὶ οὐ διαμελλησεῖν περισκοποῦντας ὁπότεροι κρατήσουσιν· ναύσταθμον δὲ Μέγαρα ἔφη χρήναι ποιεῖσθαι, ἃ ἦν ἐρήμα. *Lamachus said that they must sail to Syracuse, while the inhabitants were still unprepared; for if they attacked suddenly, they (= he and his fellow Athenians) would have the best chance of getting the upper hand* (ἂν with the Infin. is here a future-equivalent), *and of striking panic into their opponents in all ways, both by the sight of them—for they would now appear in their fullest strength—and by the anticipation of what they would suffer; and it was natural that many should be cut off through not believing that they would come* (σφᾶς = the Athenians, here necessarily Accusative because there is a change of Subject); *and while they (the enemy) were conveying their property into the city, the army (of the Athenians) would not want necessities. And the other Sicilian Greeks would thus not only not ally themselves with them (the Syracusans), but also come over to them (the Athenians), and not hesitate and look about to see which side would get the mastery. And he said that they ought to make Megara their naval station, which place was deserted.* (The last clause is a parenthetical comment of the historian; hence Past Imperfect Indicative.—Adapted from *Thuc.* vi. 49.)

PART II.—MEANINGS OF FORMS.

MEANINGS OF THE CASES.

- 372 Preliminary Note on the Greek Cases.** The Nominative, Vocative and Accusative have for the most part the same meanings in Greek as in Latin; but the Greek Genitive and the Greek Dative have to do not only their own proper work, but also the work of three lost Cases which were originally distinct from them—the Ablative Proper (denoting *from*, etc.), the Sociative or Instrumental (denoting *with*, *by*, etc.), and the Locative (denoting *at*, *in*, etc.). When these became extinct as separate Cases in Greek, their meanings were distributed between the Genitive and the Dative; thus *the Greek Genitive and the Greek Dative are joint-heirs to a lost Ablative, a lost Sociative and a lost Locative Case.*

In Latin the Sociative and the Locative also became extinct, but their meanings passed to the Ablative, which in its proper sense denoted *from*, etc. For traces of the Locative still extant in both Greek and Latin, see § 59.

Meanings of the Nominative and Vocative.

- 373** The Nominative is often used instead of the Vocative, even in declensions which have a separate form for the Vocative:—

ὦ φίλος, εἰπέ. *Speak, my friend.*

ὦ πόλις, πόλις. *Oh my country, my country!*

Compare the Vocative in such examples as:—

Ἄλλ', ὦ φίλ' Αἴας, πάντ' ἔγωγε πείσομαι. *Nay, dear Ajax, I will be obedient in all things.* [Αἴας has no separate form for the Vocative in Attic.]

In examples like the following the Nominative with the Article stands in Apposition to the Subject of the Verb:—

Ἰθὶ σὺ ὁ πρεσβύτατος. *Go you, the eldest.*

Οἱ Θρᾷκες ἔτε δεῦρο. *Come hither, Thracians (lit. Do you, the Thracians, come hither).*

- 374** The omission of ὦ is common with the Vocative, but rare with the Nominative = Vocative:—

Ἀνθρώπε, τί ποιεῖς; *My good fellow, what are you doing?*

Παῖ, λαβὲ τὸ βιβλίον. *Take the book, boy.*

Meanings of the Accusative.

375 (1) The Accusative may be the **Object of a Transitive Verb**:—

Ἐνίκησε τοὺς πολεμίους. *He defeated the enemy.*

Ἐνίκησεν Ὀλύμπια. *He won an Olympic victory* (Cognate Object: § 326 *).

Τὸν πάντα δ' ὄλβον ἡμαρ ἐν μ' ἀφέλετο. *One day has robbed me of all my happiness* (Two Objects: § 330 *).

Δαρείος Κῦρον σατράπην ἐποίησεν. *Darius appointed Cyrus satrap* (Predicate Noun agreeing with Object: § 334).

Ἡμᾶς τὰ αἰσχιστα αἰκίζεται. *He does us the most shameful wrong* (Object and Cognate Object: § 326 * 3).

Similarly as Object of a Verbal Adjective or Noun: ἀπορα πόριμος (Aesch. *Prom.* 905); γεννητικὸν οἶον ἑαυτό (begetting a being like itself—Aristotle); μετέωρα φροντιστής (Plato, *Apol.* 18 b).

376 (2) Many Greek Verbs take an Accusative as Object while the corresponding English Verbs take some other construction, especially a Fixed Preposition:—

*Ἄνδρα μοι ἔννεπε, Μοῦσα. *Tell me, Muse, of the hero.* Cf. *Arma virumque canō.* *I sing of arms and the hero.*

Θαυμάζω τὴν μωρίαν σου. *I wonder at your folly.* *Mirror stultitiam tuam.*

Γελᾷς με. *You are laughing at me.* *Ridēs mē.*

*Ὀμνύμι θεοὺς καὶ θεάς. *I swear by gods and goddesses.* Cf. *Terram, mare, sidera jūrō* (poetical in Latin).

*Ὀμνύασι τὰς σπονδάς. *They swear to the treaty.*

Such Verbs admit of a Passive Construction:—

Γελῶμαι ὑπὸ σοῦ. *I am laughed-at by you.* *Rīdeor abs tē.*

Note especially, as taking an Accusative:—

(a) The following Verbs of *shunning*:—

Τίνα φεύγεις; *From whom art thou fleeing?* *Quem fugis?*

*Ἀποδιδράσκω σέ. *I am running away from you.* *Dēfugio tē.*

Οὐδείς ποτὶν πονηρὰ λανθάνει θεούς. *No evil doer escapes the notice of the gods* (latet or fallit deōs).

(b) The following Middles denoting *to be on one's guard*, and *to avenge oneself*:—

Τοῦτον φυλάσσου. *Beware of this man.* *Hunc cavetō.*

Εὔλαβοῦ τὴν κύνα. *Beware of the dog.* *Cavē canem.*

*Ἀμύνομαι (Τιμωροῦμαι, Τίνομαι) τὸν ἐχθρόν. *I avenge myself upon my enemy.* *Ulciscor inimicum,*

- (c) The following Verbs of *awaiting, facing boldly* :—

Μένω σε. *I am waiting for you.* Maneō tē.

Θάρσει (Θάρρει) τὸν θάνατον. *Face death boldly.*

- (d) The following Verbs of *complaining, sorrowing* :—

Μέφομαι τὴν τύχην. *I complain of my fate.* Queror fātum.

Πενθῶ (Κλαίω, Δακρύω, Οἰμώζω, Θρηνῶ) τοὺς τεθνεῶτας. *I mourn for the dead.* Lūgeō mortuōs.

OBS.—But λυποῦμαι, ἀλγῶ, *I grieve*, and χαίρω, ἡδομαι, *I rejoice*, generally take the Dat., with or without ἐπί, at : λυποῦμαι (or λυποῦμαι ἐπὶ) τῇ τύχῃ.

- 377** Many Intransitive Verbs of Motion become Transitive when compounded with a Preposition (especially διά, μετά, παρά, περί, ὑπέρ, ὑπό) :—

Ἀπᾶσαν τὴν χώρην διήλθεν. *He traversed the whole land.*

Τὸν τῆς Λήθης ποταμὸν εὖ διαβησόμεθα. *We shall happily cross the stream of Lethe.*

Τὸ πάγχερσον δέρος μετήλθον. *They went to fetch the golden fleece.*

Οὐδὲν παρήλθεν or παρήει. *He passed over nothing.*

Παραβαίνεις τοὺς νόμους. *You are transgressing the laws.*

Τὴν Ἑλλάδα περιήει. *He went round Greece.*

Ὑπερέβαλον τὰ ὄρη. *They crossed the mountains.*

Μεγάλους κινδύνους ὑπέστησαν. *They faced great dangers.*

- 378** Verbs of Motion compounded with other Prepositions (εἰς, ἐκ, ἐπὶ, πρὸς) sometimes become Transitive; but they more commonly take a Preposition before the Case in prose, especially when used with distinct local meaning; the same distinction is observed in Latin :—

Εἰσῆει δίκην. *He entered upon an action; cf. iniit certāmen.*

[But εἰσῆει εἰς οἰκημα, he entered into a house.]

Οὐδένα κινδύνον ἐξέστησαν. *They shunned no danger; cf. exire tēla.*

[But ἐξέστη ἐκ τῆς ὁδοῦ, he stood out of the way.]

Ἐπέρχονται μάντεις. *They consult seers, adeunt vātes.*

[But ἐπήλθεν ἐς τὸν τόπον, he came to the place.]

Τοὺς βωμοὺς προσῆλθεν. *He visited the altars, obiit ārās.*

[But προσῆλθε πρὸς or ἐπὶ or εἰς . . ., he came near to . . .]

- 379** For compounds of παρά, περί, πρὸς taking the Dative, see § 426; for compounds of ἐκ, ὑπέρ taking the Genitive, see § 416.

- 380** (2) The Accusative may be the **Subject of an Infinitive** :—

Νομίζω ὑμᾶς εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους. *I consider you to be both fatherland and friends and allies,*

381 (3) The Accusative may have **Adverbial meaning**:—

(a) Denoting "how far" in space, or "how long" in time
(**Accusative of Extent**):—

Μῆρια στάδια ἀπέιχον. *They were distant 1250 miles.*

Ἐνταῦθα ἔμεινεν ἡμέρας εἴκοσιν. *There he remained 20 days.*

OBS. The bare Accusative denoting "place whither" is poetical: *Μῆδεα πύργους γῆς ἔπλευσ'* Ἰωλκίᾱς, *Medea sailed to the towers of the land of Iolcos.*

382 (b) Denoting "how much" or "how" (**Accusative of Measure or Manner**) in phrases like the following:—

Πολὺ ἄριστος. *Much the best.* Οὐδὲν ἀγαθός. *Nowise good.*

Πάντ' εὐδαιμονεῖ. *He is entirely blessed.*

Thus τί *how much? how? why?* τι *somewhat, somehow*, τίνα τρόπον *in what way*, τοῦτον τὸν τρόπον *in this way*, τᾶλλα *otherwise*, πολλά *often*, τὰ πολλά *mostly*, ἀρχήν *at all*, δίκην *after the fashion of*, χάριν *for the sake of*, πρόφασιν *professedly*, τὴν ταχίστην *as quickly as possible*, τὴν πρώτῃν *at first*, μακράν *far*, τὸ λοιπὸν *for the future*, τὸ πρὶν *of old*, τὸ νῦν *for the present*, τὸ κατ' ἐμέ *so far as I am concerned*. Cf. the Dative of Measure (πολλῷ ἄριστος, etc., § 432) and Manner (τούτῳ τῷ τρόπῳ, etc., § 431).

383 (c) Denoting "that in respect of which" (**Accusative of Nearer Definition**):—

Δέμας ἀθανάτοισιν ὁμοῖος. *Like to the immortals in stature;*
cf. ὅς humerōsque deō similis.

Κάμνω τὴν κεφαλὴν. *I have a head-ache (ache in the head;*
capite labōrō).

Ποταμὸς Κύδνος ὄνομα, εἶρος δύο πλέθρων. *A river Cydnus*
by name, of 200 feet (§ 399) in breadth.

384 Some Accusatives which may be regarded as coming under § 383 are in reality Accusatives of the Second Object remaining in the Passive Construction (§ 332):—

Δέλτος ἐγγεγραμμένη ξυνθήματα. *A tablet inscribed with*
tokens; Passive of ἐγγράφω ξυνθήματα δέλτῳ: cf. in-
scripti nōmina rēgum.

Ἐκκεκομμένος ὀφθαλμόν. *Having had an eye knocked out;*
Passive of ἐκκόπτειν τινι ὀφθαλμόν.

385 (d) Used absolutely (**Accusative Absolute**, § 361.2).

386 The Latin Accusative of Exclamation is not found in Greek,

Meanings of the Genitive.

387 The meanings of the Greek Genitive fall into two classes :—

- (A) Meanings of the Genitive Proper.
- (B) Inherited meanings of the Genitive (see § 372).

(A) MEANINGS OF THE GENITIVE PROPER.

The Genitive Proper, like the Latin Genitive, has one and only one fundamental meaning ("of"), and is primarily an **Adjectival Case**, i.e. does the work of an Adjective. The particular way in which it qualifies the Noun to which it is joined is shown by the context.

388 (1) The Genitive Proper may denote "belonging to," "connected with"; this is the widest meaning of the case, and admits of very various applications :—

Ἡ Μιλτιάδου οἰκία. *The house of Miltiades.* Here "belonging to" = "possessed by" (**Possessive Genitive**).

Μιλτιάδης Κίμωνος (or τοῦ Κίμωνος). *Miltiades, son of K.*

Ἡ εὐνοία τοῦ Σωκράτους. *The benevolence of Socrates.*

Ἄνθρωπος τοῦ δήμου. *A man of the people.*

Πολίτευς ἀρετῆς. *Civic virtue.*

Δεκέλεια τῆς Ἀττικῆς. *Deceleia of (= in) Attica.*

Ἀνδριάς Φειδίου. *A statue of (= by) Phidias.*

Οἱ τοῦ Κλεάρχου. *The men of (= under) Clearchus.*

Τείχος λίθου. *A wall of (= made of) stone or a stone wall.*

Δέπας οἴνου. *A cup of (= full of) wine.*

Αἰτία (Γραφή) κλοπῆς. *A charge of (trial for) theft.*

Elliptically: εἰς Ἄιδου (understand οἰκίαν), *to Hades' (und. abode).*

εἰς διδασκάλου φοιτᾶν, *to go to a teacher's.*

Cf. ad Vestae (templum); Engl. "to St. Paul's".

389 This Genitive may be used Predicatively, i.e. as equivalent to a Predicate Adjective (§ 302):—

Ἡ οἰκία ἐστὶ Μιλτιάδου. *The house belongs to Miltiades.*

Οὐ τῶν νικῶντων ἐστὶ τὰ ὅπλα παραδίδοναι. *It is not the habit (part, mark, duty) of conquerors to deliver up their arms.* (Here νικῶντων means like conquerors; cf. ἐμὸν ἐστὶ, *it is my way*, meum est.)

Ποιεῖται ἡμᾶς ἑαυτοῦ. *Facit nōs suae diciōnis,*

390 (2) The Genitive Proper may denote a Divided Whole (**Partitive Genitive**).

The Partitive Genitive is found not only, as in Latin, in dependence on Nouns and Adjectives which in themselves denote a part, such as μέρος *part*, πολλοί *many*, οἱ πολλοί *the chief part*, οἱ πλείστοι *the most*, ὀλίγοι *few*, οὐδείς *no one*, οἱ μὲν . . . οἱ δέ *some . . . others*, οἱ ἄλλοι *the rest*, τίς *which*, πότερος *which of two*, etc., but also in dependence on other Nouns and Adjectives which are only shown to denote a part by the Genitive which follows or precedes them :—

Οἱ χρηστοὶ τῶν ἀνθρώπων or Τῶν ἀνθρώπων οἱ χρηστοί. *The good among men.* (Not Οἱ τῶν ἀνθρώπων χρηστοί.)

Οἱ Δωριῆς ἡμῶν. *Those of us who are Dorians.*

Predicatively :—

Ἔμε θές τῶν πεπεισμένων. *Put me down as one of those who believe.*

*Ἦθελε τῶν μενόντων εἶναι. *He wished to be one of those who remained.*

RULE.—The Partitive Genitive never stands between the word on which it depends and the Article belonging to that word.

391 As in Latin, the Partitive Genitive may depend on the Neuter of Adjectives and Pronouns used as Noun-equivalents (tantum voluptātis) :—

Χθονὸς λαχεῖν τοσούτον. *To obtain so much of the land.*

Οὐδὲν ἀπολείψω προθυμίᾳς. *I will remit no zeal.*

*Ὅσον γε δυνάμει παρ' ἐμοί ἐστίν. *So far as I can.*

Τὸ πολὺ τοῦ στρατεύματος. *The chief part of the army.*

Πολὺ τοῦ στρατεύματος. *A great part of the army.*

Εἰς τοῦτο (or τοσούτον) ἀνοίᾳς ἐλθεῖν. *To proceed to such a point of folly.* Eō insāniae prōgredi.

OBS. But, unlike Latin,

(a) the Neuter Pronouns τί, τι, οὐδέν, μηδέν take an Adjective in agreement with them, instead of the Partitive Genitive of an Adjective :—

τί καινόν;	<i>What new thing?</i>	} contrast {	Quid novi?
*Ἄγαθόν τι.	<i>Something good.</i>		Aliquid boni.
Οὐδέν κακόν.	<i>Nothing bad.</i>		Nihil mali.

(b) the Adjectives πολὺς, πλείστος, ἥμισυς, λοιπός more commonly agree in Gender and Number with the Partitive Genitive, instead of standing in the Neuter Singular ;—

Ἡ πολλή (for τὸ πολλὸν) τῆς γῆς. *The chief part of the land.*
 Αἱ ἡμίσεις (for τὸ ἡμισυ) τῶν νεῶν. *Half of the ships.*

Similarly Superlatives: τῆς γῆς ἡ ἀρίστη, *the best part of the land.*

392

Note the similar expressions in dependence on an Adverb:—

Ἄλις λόγων. *Enough of words.* Satis verbōrum.
 Ποῦ τῆς γῆς; *Where on earth?* Ubi terrarum?
 Πηνίκα τῆς ἡμέρας; *At what time of day (what o'clock)?*
 Ὅψι τοῦ ἔτους. *Late in the year.*
 Πῶς ἔχεις τῆς γνώμης; *In what state of mind are you?*

Thus with other Adverbs of "place" (ποῦ, πόθεν, ἐνταῦθα, ἐκεῖ, ἐκεῖσε, ἐκεῖθεν, πανταχοῦ, οὐδαμοῦ), "time" (πρῶ, πολλάκις, τρίς), "manner" (ὡς, οὕτως, εὖ, ἀριστα, μετρίως).

393

The Noun on which the Partitive Genitive depends is often not expressed:—

Τῆς γῆς ἔτεμον. *They ravaged part (μέρος) of the land:*
 contrast τὴν γῆν ἔτεμον, *they ravaged the land.*
 Ἐπεμψέ μοι τῶν ἑταίρων. *He sent me some (τινάς) of his*
comrades: contrast ἔπεμψέ μοι τοὺς ἑταίρους, *he sent me*
his comrades.
 Τοῦ λωτοῦ ἔφαγον. *They ate of the lotus:* contrast ἐσθίω
eat up, πίνω drink up, with the Accus.: Σωκράτης τὸ
φάρμακον ἔπινε. Socrates drank up the poison.

394

The Partitive Genitive is not used except where there is real partition: it is thus inadmissible in expressions like "all of us" (ἡμεῖς πάντες, nōs omnēs), "how many are there of you?" (πόσοι ἐστέ; quot estis?), "there are few of us" (ὀλίγοι ἐσμέν, paucī sumus).

395

"The whole of," "the top of," "the middle of," "the end of" are expressed, as in Latin, by Adjectives (ὅλος, πᾶς, ἄκρος, μέσος, ἕσχατος) agreeing with Nouns:—

Ἐπ' ἄκρων ὀρέων. *On hill tops (tops of hills).*
 Ἐν αἰθέρι μέσῳ. *In mid air (the middle of the air).*

396

The Article may be used (immediately before the Noun):—

Ἐπ' ἄκρων τῶν ὀρέων. } *On the tops of the hills.*
 Ἐπὶ τῶν ὀρέων ἄκρων. }

Contrast ἐπὶ τῶν ἄκρων ὀρέων, *on the high or pointed mountains;*
 ὁ μέσος δάκτυλος, *the middle finger* (§ 587.)

- 397 (3) The Genitive Proper may denote what might have been expressed as the Object of a Verb (**Objective Genitive**) :—

‘Ο φονεὺς τοῦ βασιλέως. *The murderer of the king :*

= ἐκείνος ὃς τὸν βασιλεῆ ἐφόνευσεν.

Τοῦ θανόντος ἡμερος. *A longing for one dead* (Soph. Phil. 350).

‘Ο τῶν πολεμίων φόβος. *The fear of the enemy.*

Εὖνοια τῶν φίλων. *Goodwill towards one's friends.*

- 398 When the Genitive denotes the person who acts or feels, it is sometimes called by contrast the Subjective Genitive :—

‘Ο τῶν πολεμίων φόβος. *The fear which the enemy feel.*

Εὖνοια τῶν φίλων. *Goodwill which friends feel.*

} § 388.

Thus φιλαπάτρός = (i.) *a father's love* (Subjective Genitive).

(ii.) *love for a father* (Objective Genitive).

- 399 (4) The Genitive Proper may denote Quality (**Genitive of Quality**) :—

Παῖς δέκα ἐτῶν. *A boy of ten years (= ten years old).*

‘Οδὸς τριῶν ἡμερῶν. *A three days' journey.*

RULE.—The Genitive of Quality generally has a *Numeral* Adjective joined with it, to denote magnitude or age.

Obs. Thus the use of the Genitive of Quality is more restricted in Greek than in Latin: instances like *magnæ ingenii* are hardly found excepting Predicatively: τοῦτου τοῦ τρόπου εἰμί, *I am of this character*; τῆς αὐτῆς γνώμης ἦσαν, *they were of the same opinion*: instances like ἀλητεῖαι πόνων *laborious wanderings* are poetical. In prose the Accusative of Nearer Definition is used instead: ἀνὴρ χρηστὸς τὸν τρόπον, *a man of good character* (§ 383).

- 400 (5) The Genitive Proper may be equivalent to a Noun in Apposition (**Appositive Genitive**) :—

Μέγα χρῆμα σὺός. *A monster of a boar.*

Δεσμὰ πεδῶν. *The bonds of fetters.*

Ἡ πόλις Ἄργους. *O city of Argos.*

} colloquial or poetical.

Obs. In prose “the city of Argos” is generally ἡ πόλις τὸ Ἄργος or Ἄργος ἡ πόλις, like *urbs Rōma*: similarly τὸ ὄνομα ἡδονῆς, “the word pleasure” (contrast *vox voluptātis*).

- 401 As in Latin, the Genitive Proper becomes **Adverbial** in connexion with certain classes of words, *i.e.* it may be used to qualify Verbs, Adjectives and Adverbs. The relations in which the Adverbial Genitive stands to the word that it qualifies are very various: in some cases it is Partitive (see §§ 392, 393), in others it is Objective, in others it denotes simply “connected with”, [For the Genitive of Price, see § 414.]

- 402** (1) The Genitive depending on Adverbs used as Prepositions (some of these Adverbs are petrified cases of Nouns):—

Ἐντὸς τοῦ τείχους. *Within the wall.*

Πλησίον (Ἐγγὺς) τῆς πόλεως. *Near the city.*

Similarly with εἰσω *within*, ἐκτός and ἔξω *outside*, μεταξύ *between*, ἄνω *above*, κάτω *below*, πρόσω or πόρρω *far into, far from*, ἔμπροσθεν *in front of*, ὀπίσθεν *behind*, πέραν *on the other side of*, καταντικρύ *opposite to (a place)*, ἐναντίον *opposite to (a person)*, in the presence of = cōram, λάθρᾳ and κρύφα *without the knowledge of* = clam, χάριν *for the sake of* = grātiā, δίκην *after the fashion of* = instar, ἐνεκα *for the sake of* = causā, πλὴν *except*, χωρὶς *apart from*, ἀνευ *without*, ἄχρι, μέχρι, *as far as*, (usque ad).

- 403** (2) The Genitive depending on certain Adjectives:—

(a) Adjectives derived from Nouns, especially those compounded with the negative α-:—

Ἐπώνυμος τῆσδε γῆς. *Bearing the name of this land.*

Διδασκαλικὸς τῆς ἑαυτοῦ σοφίας. *A born teacher of his own wisdom.*

* Ἀρης ἄχαλκος ἀσπίδων. *The god of war without the bronze of shields (= without bronze shields).*

Αἷτιος (Ἀναίτιος) φόνου. *Responsible (Not responsible) for murder; reus (insons) caedis: cf. αἰτιά κλοπῆς, § 388.*

This construction is extended to other Adjectives compounded with α-: ἀγύμναστος πόνων *untrained in suffering* (from γυμνάζω), ἀτρεστοὶ μάχης *intrepid in the fight* (from τρέω tremble).

- 404** (b) Adjectives denoting *mindful* (μνήμων, ἐπιμελής), *desirous* (πρόθυμος, ἐπιθυμητικός), *having control* (ἐγκρατής, κύριος), and their opposites (ἀμνήμων, ἀπιλησμων, ἀμελής, ἀκρατής), which in English take “of” and in Latin the Genitive:—

Κακῶν μνήμονες. *Mindful of evils.* Memorēs malōrum.

Ἐγκρατὴς ἑαυτοῦ. *Master of oneself.* Potens sui.

- 405** (c) Adjectives denoting *experienced or skilled* (ἐμπειρος, ἐπιστήμων), *sharing* (μέτοχος), and their opposites (ἄπειρος, ἀμοιρος, ἀγευστος, ἀκληρος), which in English take “in” and in Latin the Genitive:—

Πολέμου ἐμπειρος. *Experienced in war.* Belli peritus.

Μέτοχος τίμης. *Sharing in a reward.* Particeps praemii.

- 406** For the Genitive with Adjectives denoting *full* (plēnus), see § 415. For Genitives like τυφλὸς τοῦ μέλλοντος *blind to the future*, see § 418.

- 407** (3) The Genitive depending on the Verbs enumerated in § 327* (except those of *beginning, ceasing, mastering and wanting*, see §§ 410 c, 411 b, 415); these Verbs either denote an action affecting only a *part* of the Object or take the Genitive on the analogy of Nouns of kindred meaning:—

Μετέχομεν ἀθανασίας. *We participate in immortality*: = μετέχομεν μέρος ἀθανασίας, *we have-jointly a share of immortality* (Partitive Genitive, cf. § 393).

Μέμνησο τῆς κοινῆς τύχης. *Remember the common lot*: = μνήμην ἔχε τῆς κοινῆς τύχης, *have memory of*.

Μὴ μ' ἀναμνήσῃς κακῶν. *Remind me not of sorrows*: = μὴ μνήμην ποιῶ κακῶν, *do not make mention of*.

*Ἐρως τῶν θεῶν βασιλεύει. *Love rules the gods*: = βασιλεύς ἐστι τῶν θεῶν, *is king of*.

- 408** Certain Verbs of judicial procedure, viz.: of *accusing* (αἰτιῶμαι), *being accused* (φεύγω), *arraigning* (γράφομαι, δῶκω, κρίνω, εἰσάγω, ὑπάγω), *convicting* (αἰρῶ), *being convicted* (ἀλίσκομαι), *punishing* (τίμω, ροῦμαι, τίνωμαι), take a Genitive Proper denoting the "charge":—

Μέλητος Σωκράτην ἐγράψατο ἀσεβείας. *Meletus prosecuted Socrates for impiety* (= ἐγράψατο γραφὴν ἀσεβείας, *drew up an indictment of*).

Φεύγω φόνον. *I am accused of murder* (= φεύγω δίκην φόνου, *I flee a trial of murder*).

Οἱ πρέσβεις δώρων ἐκρίθησαν. *The ambassadors were tried for (on the charge of) bribery*: Passive of κρίνω τινά τινος.

Ἀλίσκεται κλοπῆς. *He is convicted of theft*.

Κρίνουσιν Ἀλκιβιάδην θανάτου. *They try Alcibiades on a capital charge (in a matter of life and death; cf. capitis accūsare)*; hence Passive Ἀλκιβιάδης κρίνεται θανάτου.

- 409** OBS. 1. Verbs of *acquitting* (ἀπολῶ, ἀφίημι) and *being acquitted* (ἀποφείγω) take a Genitive denoting "separation" (§ 410):—

Ἀπολθουσιν αὐτὸν τῆς αἰτίας. *They acquit him of the charge*.

OBS. 2. Verbs compounded with κατά and denoting to *accuse* or to *condemn* (κατηγορῶ, καταγγνώσκω, κατακρίνω, καταψηφίζομαι, καταδικάζω) take an Accusative of the charge or penalty, and a Genitive of the person (§ 416):—

Ἀδικίαν πολλὴν κατηγοροῦσιν αὐτοῦ. *They accuse him of great injustice* (lit. *bring the charge of injustice against him*).

Κατέγνωσαν Σωκράτους θάνατον. *They passed sentence of death on Socrates or condemned Socrates to death*; lit. *they decreed death against Socrates* (contrast Lat. capitis condemnāverunt Socratem); hence Passive κατεγνώσθη Σωκράτους θάνατος.

(B) INHERITED MEANINGS OF THE GENITIVE.

410

As heir to the lost cases (§ 372) the Genitive has a number of meanings which are not ordinarily expressed by the Genitive in Latin:—

(1) The Genitive may denote "separation" (**Genitive of Separation** = Latin Ablative of Separation):—

(a) With Verbs and Adjectives which themselves denote separation, such as those of *separating* (χωρίζω), *freeing* (ἐλευθερῶ, λύω ἀπαλλάσσω; ἐλεύθερος, καθαρός), *holding aloof* (ἀπειμι, ἀπέχω, ἀπέχομαι), *preventing* (κωλύω), *yielding* (εἴκω, χωρῶ), *differing* (διαφέρω; διάφορος), and the like:—

Ὁ θάνατος ἐλευθεροῖ τὴν ψυχὴν τοῦ σώματος. *Death frees the soul from the body* (liberat animam corpore).

Τοῖς πρεσβυτέροις δεῖ ὑπείκειν τοὺς νέους καὶ ὁδῶν καὶ ἐδρῶν. *The young ought to make way for elders from roads and seats.*

*Ἐργων πονηρῶν χεῖρ' ἐλευθέρῶν ἔχει. *Keep thy hand free from wicked deeds.*

*Ἀρχων ἀγαθὸς οὐ διαφέρει πατρὸς ἀγαθοῦ. *A good ruler does not differ from a good father.*

Obs. 1. When the sense of separation is not partly expressed by the Verb itself, "from" is expressed by ἀπό or ἐκ in prose: ἀπὸ Σάρδεων ὤρμητο *he started from Sardis*. But in the poets the bare Genitive is used more freely: βάθρων ἴστασθε *rise from the steps*, ἄγομαι νήσου *I am carried from the island*, φέρω δόμων *I bring from the house*, δέξασθέ μου *receive from me*.

(b) With certain Verbs of sense perception, i.e. Verbs of *perceiving* (αἰσθάνομαι), *learning* (πυνθάνομαι, μανθάνω), *hearing* (ἀκούω, ἀκροῶμαι), *scenting* (ὁσφραίνομαι):—

Τί δῆτα βούλει δεύτερον μαθεῖν ἐμοῦ; *What then do you wish to learn next from me?*

*Ἀκουε πάντων, ἐκλέγου δ' ἃ συμφέρει. *Listen to all men, but select what is good.*

Οἱ ἵπποι ὡσφροντο τῶν καμήλων. *The horses got scent of* (lit. from) *the camels.*

Obs. 2. These Genitives properly denote the "quarter from which" (cf. Lat. audiō ex tē or abs tē); they thus mark a person or thing as *causing* a perception. The "thing heard" (the sound or speech) is commonly expressed by the Accusative: ἀκούω φθόγγον, αἰσθάνομαι βοήν, *I hear a cry*; hence ἀκούεις βοήν; ἀκούεις τέκνων; *dost hear the cry? dost hear the children?* But we also find ἤκουσε θορύβου, *he heard a noise*, etc.

Obs. 8. With *αἰσθάνομαι* and *πυνθάνομαι* the Genitive may also denote "about," "concerning": *ὡς ἐπύθοντο τῆς Πύλου κατεilahμένης*, when they learned about the occupation of Pylos.

(c) With Verbs of *beginning* (*ἄρχομαι*, *ἄρχω*, § 327 *), *ceasing* (*παύομαι*, *λήγω*, *μεθίεμαι*, *ὑφίεμαι*, § 327 *), and *making to cease* (*παύω*, *καταλύω*, *παράλυσω*):—

Αἱ Μοῦσαι ὕμνησαν, Διὸς ἀρχόμεναι, σεμνὴν Θέτιν. *The Muses sang of holy Thetis, starting from Zeus: cf. ἀρχεσθαι ἀπὸ τῶν θεῶν*, incipere à deis, to consult the gods first.

Σὺν τοῖς θεοῖς ἀρχεσθε παντὸς ἔργου. *Begin every work with the blessing (under the auspices) of heaven.*

*Ἐπεῖτα θρήνων καὶ γόων ἐπαύσατο. *Thereupon she ceased (ceased from) her lamentations and wailing.*

Distinguish *ἄρχω τινός* I do a thing first or begin what others continue, from *ἄρχομαι τινός* I begin what I myself continue:—

Τοῦ λόγου ἤρχεν ὧδε. *He opened the discussion thus.*

Τοῦ λόγου ἤρχετο ὧδε. *He began his speech thus.*

411 (2) The Genitive may denote "comparison" (**Genitive of Comparison** = Latin Ablative of Comparison, § 359.2, Obs. 1):—

(a) With Comparatives, instead of *ἢ than*:—

Θάπτον θανάτου θεῖ. *It runs quicker than death (celerius morte).*
Σιγὴ ποτ' ἐστὶν αἰρετωτέρᾳ λόγου (= ἢ λόγος). *Silence is sometimes preferable to speech (melius est oratione).*

Φιλῇ δ' ἑαυτοῦ (= ἢ ἑαυτόν) πλείον οὐδεὶς οὐδένα. *But no man loves any man more than himself (magis se ipsō).*

Προσέκει μοι μᾶλλον ἑτέρων (= ἢ ἑτέροις) ἄρχειν. *It befits me better than others (than it befits others) to rule.*

Obs. 1. These Genitives are closely related to the meaning "from": thus we say *different from*, but *other than*.

(b) With Verbs and Adjectives of comparative meaning, such as those of *getting the better*, *being superior* (*πλεονεκῶ*, *κρατῶ* = *κρείσσω* εἰμί, § 327 *, *ὑπερέχω*, *περιγίγνομαι*, *πρωτεύω*, *ἀρριστεύω*), *getting the worst*, *being inferior* (*μειονεκῶ*, *ἡσώμαι*, *ἐλασσοῦμαι*, *ὑστερῶ*, *λείπομαι*; *δύτερος*, *ὑστερος*), and Adjectives denoting *so many times as great* (*διπλάσιος*, *πολλαπλάσιος*), *other* (*ἕτερος*, *ἄλλος*):—

Ὁ ἄδικος ἀξιοῖ τοῦ δικαίου πλεονεκτεῖν. *The unjust man expects to get the better of the just man.*

Ἡ φύσις τῶν διδαγμάτων κρατεῖ. *Nature is stronger than nurture.*

Οἱ τύραννοι μειονεκτοῦσι τῶν ιδιωτῶν. *Tyrants are less well off than private persons.*

Ὑστεροῦμεν τῆς ἑορτῆς. *We are too late for (lit. later than) the feast.*

Γυναικὸς ἡσσημένος. *Worsted by (Inferior to) a woman.*

Πολλαπλάσιοι ἔσμεν τῶν πολεμίων. *We are many times as many as the enemy.*

Obs. 2. Μειονεκτῶ and λείπομαι may also take a Genitive which is not Comparative: ὁ τύραννος μειονεκτεῖ τῶν εὐφροσυνῶν, *the tyrant has less of mirth* (Partitive); λελειμμένη τέκνων, *bereft of children* (cf. Verbs of "wanting").

412 (3) The Genitive may denote "cause" (**Genitive of Cause**, cf. Dative of Cause = Latin Ablative of Cause, § 430):—

(a) With Verbs of *envying* (ζηλῶ, φθονῶ), *admiring* (θαυμάζω, ἀγαμῖ), *congratulating* (εὐδαιμονίζω, μακαρίζω):—

Ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλιᾶς στυγῶ. *I envy thee on account of thy wit, but hate thee for thy cowardice.*

Τοὺς ἐν πολέμῳ τετελευτηκότας μακαρίζω τοῦ θανάτου. *I congratulate those who have died in war on their death.*

(b) With Interjections, denoting the cause of astonishment:—
Οἶμοι τῶν κακῶν. *Alas for my misfortunes!*

Similarly with Vocatives:—

Ἐκβάτανα, τοῦ σχήματος. *Jerusalem!* (lit. *Ecbatana!*)
What a get up! (Genitive of Exclamation.)

413 (4) The Genitive may denote "that in respect of which":—

Καλῶς παράπλου κείται ἡ Κέρκυρα. *Corcyra lies favourably in respect of a coasting voyage.*

Ἐπλεον ὥς εἶχον τάχους. *They sailed as fast as they could* (lit. *as they were in point of speed*).

Τυφλὸς ἐστι τοῦ μέλλοντος ἀνθρώπου. *Man is blind as to the future.*

Κωφὸς τοῦ νουθετοῦντος. *Deaf to advice* (lit. *one advising*).

Ἐμποδῶν ἀλλήλοις πολλῶν καὶ ἀγαθῶν ἔσσεθε. *You will stand in one another's way in regard to many advantages.*

414 The origin of the following Genitives is uncertain; some of them are probably derived from lost cases; but some may be Genitives Proper.

(i.) The Genitive denoting "how much" (**Genitive of Price** = Latin Ablative and Genitive of Price*), with Verbs and Adjectives of *valuing* (ἀξίω, τίμω, τίμωμαι; ἄξιος, τίμιος), *buying* (ὠνούμαι, ἐπριάμην, ἀγοράζω; ὦνιος, ὠνητός), *selling* (πωλῶ, ἀποδίδομαι, πῖπράσκω), *exchanging* (ἀλλάσσομαι), *letting for hire* (μισθῶ, μισθοῦμαι), and generally with Verbs denoting "to do some work which may be paid for":—

Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί. *The gods sell us all good things at the price of toil* (vendunt labōribus).

Μισθοῦ ἐργάζομαι. *I work for hire* (mercēde labōrō).

Πόσους διδάσκει; Πέντε μῶν. *For how much does he teach?*
For five minae (quantō pretiō . . . quinque minis).

Δύξαν πολλοῦ (πλέονος, πλείστον) τίμω. *I value reputation at a high (higher, very high) price*: magni (plūris, plūrimi) aestimō.

Ἡμᾶς οὐδενὸς λόγου ἀξιοί. *He thinks us of no account* (nihili facit).

*Ὦνιόν ἐστιν ὀλίγου. *It costs little* (parvi est).

*Ἀξία μνήμης. *Things worth remembering* (digna memoriā).

OBS. 1. Ποιεῖσθαι to *value* (facere) usually takes περί with the Genitive:—

*Ἀλήθειαν περί πολλοῦ ποιοῦμαι. *I value truth highly.*

OBS. 2. As terms of judicial procedure τίμω is said of the judge, τιμᾶσθαι of the parties to the action: τίμω σοι δέκα τάλάντων, *I mulct you in 10 talents* (impose a fine of 10 talents upon you); τιμᾶται μοι θανάτου, *he estimates my punishment at death.*

415 (ii.) The Genitive depending on Verbs and Adjectives of *filling* (πληρῶ, ἐμπίπλημι; πλήρης, ἐμπλεως, μεστός), *abounding* (γέμω, εὐπορῶ, πλούσιος), *emptying* (κενῶ; κενός), *depriving* (ἀποστερῶ, γυμνῶ, sometimes ἀφαιρούμαι, cf. § 330 *.3; γυμνός, ἐρημος), *wanting* (δέομαι, δεῖ, ἀπορῶ, σπανίζω, στέρομαι, § 327 *; ἐνδεής, ἐπίδεής, ἐλλιπής, πένης); cf. Latin compleō (Abl.), plēnus (mostly Gen.); abundo, vacō, vacuus, privō, careo, etc. (all Abl.):—

* The Latin Genitive of Price is in origin a Locative.

Πληροῦται ναὺς ἀνδρῶν. *A ship is manned (filled with men).*
 Εἰς κώμας πολλῶν καὶ ἀγαθῶν γεμούσας ἦλθον. *They came to*
villages abounding in many good things.

Δυοῖν ἀδελφοῖν ἐστερήθημεν δύο. *We two have been deprived*
of two brothers.

Ὁ μὴδὲν ἀδικῶν οὐδενὸς δεῖται νόμου. *He who does no wrong*
needs no law.

Δεῖ μάχης. *There is need of fighting.*

OBS. 1. Δέομαι τινός may also mean *I ask someone (τι for something)*:
 Τί δέη μόν; Δέομαι σου δοῦναι μοι χρήματα. *What do you ask of me? I ask*
you to give me money.

OBS. 2. Note the following phrases with the Active δέω, *I want*:—

Πολλοὺ ἐδέησα φυγεῖν. *I was far from running away.*

Ὀλίγου ἐδέησα ἀποθανεῖν. *I was within an ace of dying.*

Τοσοῦτον ἐδέησα φυγεῖν, ὥστε ἀνδρείως ἐμαχεσάμην. *So far was I from*
running away that I fought bravely.

416 (iii.) The Genitive depending on Verbs compounded with
 prepositions (especially ἀπό, ἐκ, πρό, ὑπέρ, and κατά in the sense
 "adverse to") :—

Ἀπέστησαν τῶν Ἀθηναίων. *They revolted from the Athe-*
nians.

Ἀπέρνω τῆς σωτηρίας. *He despaired of (lit. turned his*
thoughts away from) deliverance.

Ἐξέστη ἐαυτοῦ. *He went out of his mind.*

Ἐξέπεσε τῆς πόλεως. *He was banished from the city.*

Ἐξηρτήμεθα τῶν ἐλπίδων. *We depend on (lit. hang from)*
hopes.

Ἦθος προκρίνειν χρημάτων γαμοῦντα δεῖ. *He who intends to*
marry ought to prefer character to money.

Πολλοὺς ἡ γλῶσσα προτρέπει τῆς διανοίας. *In many men the*
tongue runs ahead of the thought.

Προκινδυνεύει τῆς πόλεως. *He runs risks on behalf of the state.*

Ὑπερέφανησαν τοῦ λόφου. *They appeared above the ridge.*

Ὑμῶν ὑπεραλγῶ. *I am grieved on your account.*

Ἀριστοφάνης καταγελᾷ Σωκράτους. *Aristophanes laughs at*
Socrates.

Χρὴ μὴ καταφρονεῖν τοῦ πλήθους. *We ought not to look down*
upon (or despise) the masses: cf. κατηγορῶ, etc., § 409.2.

OBS. The Preposition is often repeated before the Noun, especially in
 prose: ἐξέβαλον αὐτὸν τῆς ἀρχῆς or ἐκ τῆς ἀρχῆς, *they drove him out of office.*

- 417 (iv.) The Genitive of "time":—
 Νυκτὸς καὶ ἡμέρας. *By night and by day* (§ 439 b).
 Ὀλίγων ἐτῶν. *Within a few years* (§ 443).
 Τοῦ λοιποῦ. *For the future* (= τοῦ λοιποῦ χρόνου, § 443).
 Τοῦ ἐνιαυτοῦ. *Every year*, quotannis (§ 576).
- 418 (v.) The Genitive of "place" (poetical and rare in Attic):—
 Λαίᾱς χειρός. *On the left hand* : = ἐξ ἀριστερᾱς χειρός.
- 419 (vi.) The Genitive Absolute (§ 361.1):—
 Τούτων οὕτως ἐχόντων. *This being so*.

Meanings of the Dative.

420 The meanings of the Greek Dative fall into two classes:—

- (A) Meanings of the Dative Proper.
 (B) Inherited meanings of the Dative (see § 372).

(A) MEANINGS OF THE DATIVE PROPER.

The Dative Proper, like the Latin Dative, has two and only two fundamental meanings—"to" and "for".

(1) The Dative Proper denoting "to":—

(a) Depending on Transitive Verbs (**Dative of the Indirect Object**, § 331):—

Ἡ μωρία δίδωσιν ἀνθρώποις κακά. *Folly causes troubles to men or causes men troubles.*

Ἐφηνε τὰ τόξα τοῖς Ἀργείοις. *He showed the bow to the Greeks.*

Εἰκάζω σε φιλοσόφῳ. *I liken you to a philosopher.*

Ὁ σίδηρος ἰσοῖ τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς. *Steel makes the weak equal to the strong.*

(b) Depending on Intransitive Verbs:—

Ἐφαίνετο ἑαυτῷ εὐτυχής. *He seemed to himself fortunate.*

Ἐδοξε τῷ δήμῳ. *It seemed good to the people.*

Φιλοσόφῳ ἔοικας. *You are like a philosopher.*

Ἐπλησίαζον τῇ κώμῃ. *They drew near to the village.*

Τούτῳ τῆς Βοιωτίας προσήκει οὐδέν. *Nothing of Boeotia attaches to this man (i.e. he is not a Boeotian).*

OBS. This "to" is closely related in meaning to "towards": in the poets the Dative sometimes denotes "place whither" (§ 435), e.g. ἀνατείνῃς οὐρανῷ χεῖρας, *raising his hands to heaven* (Homer, cf. it clamor caelo); βᾶξιν ἦλθεν Ἰνάχῳ, *a report came to Inachus*; θυμῷ βάλε, *lay to heart* (Aeschylus) = ἐς θυμὸν βάλε (Herodotus).

- 421 (2) The Dative Proper denoting "for" (**Dative of Interest**):—
Πᾶς ἀνὴρ αὐτῷ ποιεῖ. Every man works for himself.
Ἀριθμὸν ἐξηῦρον αὐτοῖς. I invented for them Number.

- 422 With εἶναι, ὑπάρχειν and γίνεσθαι this Dative may denote the Possessor (**Dative of Possession**; cf. Genitive of Possession, § 389):—

Ἔστιν ἀνθρώπῳ λογισμός. Man has reason. (There exists for man reason: est hominī ratiō.)

Ὀνομα τῷ μεираκίῳ ἦν Πλάτων. The young man's name was Plato. (Never Dative of the name, as sometimes in Lat.: nōmen adulescentī erat Plātōnī.)

- 423 With the Verb-Adjective in -τέος, and sometimes with the Perfect Passive, this Dative may denote the Agent (**Dative of the Agent**):—

Ἀσκητέα ἐστὶ πᾶσιν ἡ ἀρετή. Virtue is to be practised by all, lit. is for all to be practised (omnibus exercenda est).

Πάνθ' ἡμῖν πεποιήται. Everything has been done by us.

- 424 In loose connexion with the sentence the Dative of Interest is used—

Either (a) to mark a person as standing in some relation to the action spoken of:—

Τέθνηχ' ἡμῖν πάλαι. In relation to you I am long since dead.

Ἐπίδαμνος ἐν δεξιᾷ ἐστὶν ἐσπλέοντι. Epidamnus is on the right as one sails in, lit. in relation to one sailing in.

Ἄνευ ἀρχόντων οὐδὲν ἂν καλὸν γένοιτο, ὥς συνελόντι εἰπεῖν, οὐδαμοῦ. Without leaders nothing good can be done anywhere, to speak generally: συνελόντι lit. for (in relation to) one summing up.

Τοῦτ' ἐμοὶ βουλομένῳ (ἀσμένῳ, ἡδομένῳ, προσδεχομένῳ, etc.) ἐστίν. This is according to my wish (pleasure, expectation); lit. This stands in relation to me wishing (pleased, expecting).

Or (b) to mark a person as interested in or sympathising with what is said, rather than in the action spoken of (so-called **Ethical Dative**, used only in the case of Pronouns: *μοι, σοι, ἡμῖν, ὑμῖν*, so accented):—

Μή μοι θορυβήσητε. Pray do not make a noise.

Ὡς καλὸς μοι ὁ πάππος. How handsome I find grandfather!

Cf. Quid mihi (*I should like to know*) Celsus agit?

"Villain, I say, knock me at this gate,

And rap me well, or I'll knock your knave's pate."

Shakspeare, *Taming of Shrew*. (*me = I tell you.*)

424*

CAUTION 1. When "for" means "in defence of" or "in place of" or "in return for," it is generally expressed by *ὑπέρ*, *πρό*, or *ἀντί*, with the Genitive:—

Ἵπὲρ τῆς πατρίδος ἀποθανεῖν. *To die for one's country.*

Οὐχ ἦρε πλὴν γυναῖκας ἣτις ἠθέλει | θανεῖν πρὸ κείνου. *He found none but his wife who would die for him.*

Ἄνθ' ὧν εὖ ἔπαθον εὖ ἐποίησα. *For the benefits that I received I conferred benefits.*

CAUTION 2. When "for" denotes "purpose" or the "end served," it is generally expressed by *εἰς* or *πρὸς* with the Accusative:—

Χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφὴν τῶν στρατιωτῶν. *They contributed money for him for the support of the soldiers.*

Τὸ στράτευμα κατέλυσε πρὸς ἄριστον. *The army halted for breakfast.*

425

To one or the other of the fundamental meanings of the Dative Proper belong the following constructions:—

(a) The Dative depending on Adjectives which in English take "to" or "for," together with some Adverbs of kindred meaning:—

Ὅσα μοι ὑμεῖς χρήσιμοί ἐστε οἶδα. *In how many respects you are useful to me I know.*

Τύραννος ἀπᾶς ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος. *Every tyrant is hostile to freedom and opposed to laws.*

Ὀλιγαρχία ἐπιτηδεῖα ἐστὶ τοῖς Λακεδαιμονίοις. *Oligarchy is suited (serviceable) to the Lacedaemonians.*

Τὰ ἀρκούνθ' ἱκανά ἐστι τοῖς σώφροσιν. *What is just enough is sufficient for the wise.*

Δόξεις ὁμοίος τοῖς κακοῖς πεφῦκέναι. *Thou wilt seem like to the bad in nature (rarely Gen.; contrast similis).*

Ἴσος εἰμὶ σοί. *I am equal to you: cf. ὁ αὐτός, § 428 d.*

Ὁμολογουμένως τῇ φύσει ζῆν. *To live agreeably to nature.*

Obs. 1. The following Adjectives take either the Dative Proper or (with some sense of "possession") the Genitive Proper: *ἴδιος*, *οἰκείος*, *proper*, *κοινός* *common*, *συγγενής* *akin*, *ιερός* *sacred* (cf. *proprius*, *communis*, *cognātus*, *sacer*): *φῶς* *ἅπασιν κοινόν*, *light common to all*; *φῶς πάντων κοινόν*, *light the common property of all*.

Obs. 2. Adverbs denoting *near* (*ἐγγύς*, *πέλας*, *πλησίον*) and the Adjective *πλησίος* generally take the Genitive (occasionally the Dative Proper):—

Ἐγγύς τῆς πόλεως. *Near the city: cf. prope ab urbe.*

Obs. 3. The "purpose" or "end served" is expressed by *εἰς*, *ἐπί*, or *πρὸς* with such Adjectives as *ἐπιτηδεῖος*, *ἱκανός*, *χρήσιμος*, *ωφέλιμος*: *χρήσιμος ἐς τι*, *useful for something*. Contrast *χρήσιμος ἐμοί*, *useful to me*.

426 (b) The Dative depending on Verbs compounded with Prepositions (especially ἐν, ἐπί, σύν, also ἀντί, παρά, περί, πρὸς), and translated by various Prepositions in English:—

Ἐνέβαλον φόβον τοῖς πολεμίοις. *They struck terror into (inspired terror to) the enemy: hostibus timōrem incusserunt.*

Οὐδεὶς χαρακτήρ ἐμπέφυκε σώματι. *No stamp has been set by nature upon (is innate to) the body.*

Ἐπιβουλεύει τῇ πόλει. *He plots against (lays snares for) the city.*

Τῇ γυναικὶ συμμαχεῖ. *He takes the woman's side (is an ally to the woman).*

Ἦκω κακοῖσι σοῖσι συγκάμνων, τέκνον. *I am come sympathizing with (sharing pain for) thy troubles, my son.*

Ἔρωτι οὐδὲ Ἄρης ἀνθίσταται. *Not even Ares makes stand against (offers resistance to) Love.*

Ἀδελφὸς ἀδελφῷ παρείη. *May brother stand by (be present to) brother.*

Τῷ Ἱππάρχῳ περιέτυχον. *They fell in with Hipparchus.*

Προσέβαλον τῷ τειχίσματι. *They made an attack upon the fort.*

Obs. In this construction the Dative depends upon the meaning of the Compound as a whole, and not upon the Preposition alone: some of the Prepositions could not take a Dative by themselves, others could only take it in a different sense. In some instances the Preposition may be repeated with its appropriate case, as in ἐμμένειν σπονδαῖς or ἐν σπονδαῖς, *to abide by a truce*, manēre in iudiciis; προσιέναι τῷ δήμῳ or πρὸς τὸν δῆμον, *to appeal to the people*; ἐπιστρατεύειν τοῖς πολεμίοις or ἐπὶ τοὺς πολεμίους, *to march against the enemy*; or a different Preposition may be used, as in ἀνθίστασθαι Ἐρωτι or πρὸς Ἔρωτα, *to make stand against Love*; συμβάλλειν μικρὰ μεγάλοις or πρὸς μεγάλα, *to compare small things to great*.

427 (c) The Dative depending on the Verbs enumerated in § 328 (except those of *following* and *using*, see § 428.1). From the Greek point of view these Datives fall either under § 420 or under § 421.

427* CAUTION. The Predicate Dative of Latin is not found in Greek:—

Χαιρεφῶν ἐμοὶ ζημίᾳ (Nom.) μᾶλλον ἢ ὠφέλειά ἐστιν. *Chairephon is a dead loss to me rather than an advantage (detrimentō potius quam utilitātī).*

For the Dative qualifying Nouns (rare), see § 310.3: πρὸς βροτοῖς δοτήρ.

(B) INHERITED MEANINGS OF THE DATIVE.

428 As heir to the lost cases (§ 372) the Dative has a number of meanings which are not ordinarily expressed by the Dative in Latin :—

(1) The Dative may denote "association" (**Dative of Association** = Latin *cum* with the Ablative, or sometimes Ablative alone) :—

(a) With Verbs which themselves denote association, such as Verbs of *consorting* (ὁμιλῶ, χρῶμαι, ἔπομαι, ἀκολουθῶ, § 328), *conversing* (διαλέγομαι), *agreeing* (ὁμολογῶ, ὁμονοῶ, derived from ὁμο- together), *sharing* (κοινωνῶ, μετέχω), *making a treaty* (σπένδομαι), *mixing* (κεράννυμι, μίγνυμι), *fighting* (μάχομαι, πολεμῶ), *quarrelling* (ἀμφισβητῶ, διαφέρομαι, ἐρίζω); similarly with such phrases as εἰς λόγους ἰέναι to enter into conversation, διὰ φιλιᾶς ἰέναι to enter upon friendly relations :—

Σοφοῖς ὁμιλῶν καὶ τὸς ἐκβήσῃ σοφός. *Consorting with the wise thou thyself too shalt become wise* (ūtens sapientibus).

Τιρίβαζος ἐβούλετο διαλεχθῆναι τοῖς ἄρχουσιν. *Tiribazus wished to converse with the captains* (colloqui cum ducibus).

Μίδας λέγεται τὴν κρήνην οἶνῳ κεράσαι. *Midas is said to have mingled the spring with wine* (miscuisse vinō or cum vinō).

Θεῷ μάχεσθαι δεινόν ἐστιν. *'Tis hard to fight with a god* (i.e. against a god, cum deō pugnāre). Contrast μετὰ τινος μάχεσθαι or πολεμεῖν, to fight on the side of anyone.

(b) Of an accompanying force of men or ships :—

Ἐπορεύθη πολλοῖς στρατιώταις. *He marched with a large force* (ingentī exercitū).

*Ἐπλευσε ναυσὶν εἴκοσιν. *He sailed with twenty ships.*

(c) Qualified by the Dative of αὐτός (= and all) :—

Ναὺν εἶλον αὐτοῖς ἀνδράσιν. *They captured a ship, crew and all* (lit. together with the men themselves). Less often αὐτοῖς τοῖς ἀνδράσιν.

(d) Depending on ὁ αὐτός (the same), ἅμα, ὁμοῦ (together) :—

Ἐν ταύτῳ ἦσθα τούτοις. *You were in the same place as they.*
Σοὶ γὰρ ἐψόμεσθ' ἅμα. *We shall follow with thee.*

- 429 (2) The Dative may denote the "instrument with which," or the "means by which" (**Dative of Instrument** = Lat. Ablative of Instr.):—

Οἱ πολέμοι ἔβαλλον αὐτοὺς λίθοις, καὶ ἔπειον μαχαίραις. *The enemy kept pelting them with stones and striking them with sabres.*

Οὐδεὶς ἔπαινον ἡδοναῖς ἐκτήσατο. *No one ever gained praise by means of pleasures.*

Obs. But "by means of a person" is expressed by διὰ with the Genitive: δι' ἐρμηνέως διαλέγεσθαι, *to converse by means of an interpreter.*

- 430 (3) The Dative may denote "cause" (**Dative of Cause** = Lat. Ablative of Cause):—

Ἀγνοία ἑξαμαρτάνουσιν. *They sin through ignorance.*

Νόσῳ ἀπέθανεν. *He died of a plague.*

Ἠπείγοντο πρὸς τὸν ποταμὸν τοῦ πιεῖν ἐπιθυμίᾳ. *They pressed on to the river because of their desire to drink.*

Φόβῳ (εἰνοῖᾳ, φθόνῳ, πόθῳ, αἰδοῖ, ὕβρει) ποιεῖν τι. *To do something from fear (goodwill, envy, desire, respect, insolence).*

This Dative is often used with Verbs of emotion, such as *rejoicing* (ἡδομαι, χαίρω), *grieving* (ἀλγῶ, λυποῦμαι), *being discouraged* (ἀθυμῶ), *being ashamed* (αἰσχύνομαι), *being angry* (ἄχθομαι, ὀργίζομαι, χαλεπαίνω), *being annoyed* (ἀγανακτῶ), and the like:—

Τούτοις ἦσθη Κύρος. *Cyrus took pleasure in this or was pleased at this (his rebus gaudēbat).*

Οἱ στρατηγοὶ ἤχοντο τοῖς γεγενημένοις. *The generals were angry at what had happened (irascēbantur propter ea quae acciderant).*

Obs. 1. Cause (especially a hindering Cause) may also be expressed by ὑπὸ with the Genitive: ὑπὸ ταλαιπωρίας through weariness, ὑπὸ πόθου through desire, οὐκ ἔδυνάτο καθεύδειν ὑπὸ λύπης he could not sleep for grief (prae dolore).

Obs. 2. The Verbs of emotion may take ἐπὶ with the Dative: χαίρω ἐπὶ τῇ νίκῃ *I rejoice at the victory.* Verbs of "being angry" also take a Dative in a different sense: Σέυθης ἤχθετο αὐτῷ ὅτι ἀπῆγει τὸν μισθόν. *Seuthes was angry with him (perhaps Dative Proper, felt anger for him, irascēbatur ei) because he demanded the pay (Causal Clause).*

☞ For Verbs that take a Genitive of Cause, see § 412.

431 (4) The Dative may denote "manner" or "attendant circumstances" (**Dative of Manner** = Lat. Ablative of Manner):—

(a) Generally with *σύν*, if the Noun is not qualified:—

Σὺν κραυγῇ προῆσαν. They advanced with a shout.

Οὐ μετ' ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ τούτων ἔτυχεν.
He attained this not unjustly, but justly and fairly.

(b) With or without *σύν*, if the Noun is qualified:—

Μεγάλῃ κραυγῇ (or Σὺν μεγάλῃ κραυγῇ) προῆσαν. They advanced with a loud shout.

Obs. But in certain phrases *σύν* is never used: e.g. *τῷδε τῷ τρόπῳ* in the following way, *παντὶ τρόπῳ* in any way, *τῷ ὄντι* in reality, *ἔργῳ* . . . *λόγῳ* in deed . . . in word, *φύσει* . . . *νόμῳ* by nature . . . by convention, *γένει* by race, *προφάσει* professedly; some of these Datives have become Adverbs: e.g. *σίγῃ* silently, *κοινῇ* in common, *δημοσίᾳ* publicē, *ιδίᾳ* prīvātim, *πεζῇ* on foot, *πῇ* how.

432 (5) The Dative may denote "how much more or less" (**Dative of Measure** = Lat. Ablative of Measure):—

Τέχνη δ' Ἀνάγκης ἀσθενεστέρᾳ μακρῷ. But Art is far weaker (weaker by far) than Fate: multo infirmior.

So *πολλῷ μείζων* much greater, *ὀλίγῳ* or *μικρῷ ἐλάσσων* a little less, *ὅσῳ πλείονες τοσοῦτῳ ἡλαρώτεροι* the more the merrier (quō . . . eō), *πολλοῖς ἔτεσιν ὑστερον* many years afterwards, *τρισὶν ἡμέραις πρότερον* three days before.

Obs. 1. *Πολλῷ, μακρῷ, ὅσῳ* are also found with Superlatives: *πολλῷ ἄριστος* much the best.

Obs. 2. "Measure" is expressed by the Accusative of the words *τί, τι, οὐδέν, μηδέν*, and sometimes of *πολύ, ὀλίγον*: *οὐδέν ἥσσον*, none the less (nihilō minus); *πολὺ μείζων*, much greater (multo maior): cf. § 382.

433 (6) The Dative may denote "time when" (§ 439 a):—

Ταύτῃ τῇ ἡμέρᾳ. On this day (Hōc diē).

434 (7) The Dative may denote "place where" (poetical and rare in Attic):—

Νῦν δ' ἀγροῖσι τυγχάνει. But just now he is a-field (= rūri, a Locative).

Μαραθῶνι, Σαλαμῶνι, Ἀθήνῃσι, etc. (common in prose) are Locatives: see § 59.

SUPPLEMENT TO MEANINGS OF CASES.

Expressions of Place.

- 135 Ἦν ἐν τῇ πόλει. *I was in the city (in urbe).*
 Ἦν ἐν Ἀθήναις.
 Ἦν Ἀθήνησιν (Locative). *I was at Athens (Athēnīs).*
 Ἦα ἐκ (ἀπὸ) τῆς πόλεως. *I went out of (from) the city :
 ex (ab) urbe.*
 Ἦα ἐξ (ἀπ') Ἀθηνῶν. *I went out of (from) Athens :
 Athēnīs.*
 Ἦα Ἀθήνηθεν (Adverb). *I went to the city (ad urbem).*
 Ἦα εἰς τὴν πόλιν.
 Ἦα εἰς Ἀθῆνας.
 Ἦα Ἀθήναζε (Adverb). *I went to Athens (Athēnās).*

RULE.—"Place where" "place whence" and "place whither" are expressed, as in English, by Prepositions, even with the names of towns and small islands; or by the Locative (= *at*) and Adverbs in *-θεν* (= *from*), *-δε* (= *to*), wherever such forms exist.

Note οἶκοι, domī. οἶκοθεν, domō. οἶκαδε, domum.
χαμαί, humī. χαμᾶθεν, humō. χαμᾶζε, ad humum.

- 36** The omission of the Preposition contrary to the above rule is poetical (§§ 381, Obs.; 410, Obs. 1; 434).

- 37** Note the ways of expressing “in (from, to) the city of —”:
- Ἐν τῇ πόλει τῇ Μιλήτῳ. } *In the city of Miletus.*
 Ἐν Μιλήτῳ τῇ πόλει.
 Ἐκ τῆς καλῆς πόλεως τῆς Μιλήτου. } *From the fair city of Miletus.*
 Εἰς Μίλητον, καλὴν πόλιν τῆς Ἰωνίας. } *To M., a beautiful city of Ionia.*

Expressions of Space.

- 38** Ἐντεῦθεν ἐξελαύνει σταθμούς δύο, παρασάγγας δέκα. *Thence he marches out two days' journey, ten leagues* (trigintā milia passuum).
 Αἱ Πλαταιαὶ ἀπέχουσι τῶν Θηβῶν σταδίου, or στάδια, ἑβδομήκοντα. *Plataea is distant from Thebes 70 stades* (decem milia or milibus passuum).

RULE.—Distance is expressed by the Accusative with Verbs of motion and of rest.

Obs. "How long," "how high," "how broad" are expressed by using Accusatives of Nearer Definition (§ 383)—*μήκος, ὕψος, εὐρος* :—

‘Η τάφρος ἐστὶ τριακοσίων ποδῶν τὸ μῆκος. *The trench is 310 feet (lit. of 300 feet, Gen. of Quality, § 399) in length.*
 or ‘Η τάφρος ἔχει τριακοσίου πόδας τὸ μῆκος. *The trench has 300 feet in length.*

Expressions of Time.

TIME WHEN.

439

(a) Dative without *ἐν* :—

Ἰππάρχος ἐφονεύθη Παναθηναίους, ἑκατομβαιῶνος μηνὸς τρίτην φθίνοντος. *Hipparchus was murdered at the Panathenaic festival, on the 3rd of Hecatombaion waning (i.e. the 28th—the 3rd reckoning from the end).*

Ἑρμαῖ μὲν νυκτὶ οἱ πλεῖστοι περιεκόπησαν τὰ πρόσωπα. *On one particular night (ūnā nocte) most of the busts of Hermes had their faces mutilated.*

Τῇ ὑστεραίᾳ. *On the day after (posterō diē).*

Τῷ πέμπτῳ καὶ δεκάτῳ ἔτει, μηνὶ ἑκτῷ καὶ ἅμα ἡρὶ ἀρχομένῳ. *In the 15th year, in the 6th month and at the beginning of spring. Quintō decimō annō, sextō mense, etc.*

(b) Dative with *ἐν* (or sometimes Genitive) :—

Ἐν τούτῳ τῷ χρόνῳ. *At this time.* Ἐν τούτῳ = *interea.*

Ἐν τῷ παρόντι. *At the present time.* Ἐν ᾧ = *dum.*

Ἐν τῷ χειμῶνι βέλτιόν ἐστι παχέα ἱμάτια φορεῖν. *In the winter it is better to wear thick garments.*

Ἡ οἰκία χειμῶνος μὲν εὐήλιός ἐστι, τοῦ δὲ θέρους εὐσκίος. *The house is sunny in winter and shady in summer.*

Ἐν νυκτὶ βουλὴ τοῖς σοφοῖσι γίγνεται. *In the night time counsel comes to the wise.*

Οὔθ' ἡμέρας οὔτε νυκτὸς ἀπολείπεται. *He is absent neither by day nor by night.*

Ἐν ἑβδομήκοντα ἔτεσιν οὐδ' ἂν εἰς λάθοι πονηρὸς ὢν. *In three score years and ten no villain could escape detection.*

Δυσὶν ἐτοῦν οὐκ εἰλήφεσαν καρπὸν ἐκ τῆς γῆς. *In the course of two years they had not gathered harvest from the land.*

RULE.—“Time when” is expressed (a) by the Dative without *ἐν* when an event is dated by the particular *day, night, month* or *year* of its occurrence, or by the name of a festival. ~~Κ~~ In these phrases the Datives *ἡμέρᾳ, νυκτὶ, μηνί, ἔτει, ἐνιαυτῷ* must be defined by an Attribute (an Adjective, Pronominal Adj., Numeral Adj., Participle or Genitive). (b) In all other cases by the Dative with *ἐν*, or less definitely by the Genitive.

440

The tendency of prose is to use *ἐν* with the Dat.: hence *ἐν τῇδε τῇ ἡμέρᾳ* for *τῇδε τῇ ἡμέρᾳ*, *on this day*, *hōc diē*. Ἐν is nearly always used where the Noun does not in itself denote time: *ἐν πολέμῳ*, *in time of war*, *in bellō*.

TIME HOW LONG.

- 441 Ἐνταῦθα ἔμεινε τρεῖς ἡμέρᾱς. *Here he remained three days.*
 Ἐνάτην ἡμέραν γεγαμημένη ἐστίν. *She has been married for eight days (lit. the ninth day).*
 Ψευδόμενος οὐδεὶς λανθάνει πολὺν χρόνον. *No liar escapes detection for long.*

RULE.—“Time how long” is expressed by the Accusative.

- 42 Or sometimes by διὰ with the Genitive or παρὰ with the Accusative: δι’ ὀλίγου, *for a short time*; διὰ παντὸς τοῦ βίου or παρ’ ὅλον τὸν βίον, *through the whole of life*, per tōtam vitam.

Note τριάκοντα ἔτη γεγονώς, 30 years old, trīgintā annōs nātus.

TIME WITHIN WHICH.

- 43 Βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν . . . Οὐκ ἄρα ἔτι μαχεῖται, εἰ μὴ ἐν ταύταις μαχεῖται ταῖς ἡμέραις. [The soothsayer said] *the king will not fight within ten days*: [Cyrus answered] *then he will not fight afterwards, if he does not fight within these days* (his diēbus).

RULE.—“Time within which” is expressed by the Genitive, or by ἐν with the Dative.

- 44 Or sometimes by ἐντός with the Genitive: ἐντὸς εἰκοσιν ἡμερῶν *within 20 days*, inter or intrā viginti diēs.

TIME HOW LONG BEFORE OR AFTER.

- 45 Ὀλίγαις ἡμέραις πρὸ τῆς μάχης. *A few days before the fight* (paucis diēbus ante pugnam).
 Πολλαῖς ἡμέραις ὕστερον * μετὰ τὴν μάχην. *Many days after the fight* (multis diēbus post pugnam).
 Δέκα ἔτεσιν ὕστερον. *Ten years afterwards* (decem annis post).
 Ὀλίγῳ (or ὀλίγον) πρότερον. *A little while before* (paulō ante).
 Χρόνῳ ὕστερον (or χρόνῳ without ὕστερον). *Some time afterwards* (aliquantō post).

RULE.—“Time how long before or after” is generally expressed by the Dative, sometimes by the Accusative (of Measure: §§ 382, 432).

* Ὑστερον is generally added in phrases formed with μετὰ and a Dative of Measure. Contrast ἐξηκοστῇ ἔτει μετὰ Τροίης ἄλωσιν, *in the 60th year (Dative of Time When) after the capture of Troy*.

MEANINGS OF PREPOSITIONS.

446 The Greek Prepositions for the most part take their meanings from the Cases with which they are joined, denoting with the Accusative *whither* or *how far*, with the Genitive *whence*, with the Dative *where*: for example, *παρά* with Accus. = *to the side of*, with Gen. = *from the side of*, with Dat. = *at the side of*; *εἰς* with Accus. = *into*; *ἐν* with Dat. = *in*; *ἀπό* with Gen. = *from*; *ἐκ* with Gen. = *out of*; see *Accidence*, § 293. But this is not true of all uses; for example *ἐπὶ* with Gen. denotes *on* (with verbs of rest), very much like *ἐπὶ* with Dat. (§ 456 c); *πρός* with Gen. may denote not only *from* but also *on the side of*, and a very similar meaning may also be expressed by *πρός* with Accus. (§ 459 a, b). Again there are meanings of Prepositions to which the above distinctions of Case are inapplicable, for example *through*, *on account of*, *concerning*, *after*.

447 Phrases formed with Prepositions are used in Latin chiefly as Adverb-equivalents (e.g. *moriuntur sine glōriā* *they die ingloriously*), comparatively rarely as Adjective-equivalents (e.g. *mors sine glōriā* *an inglorious death*); but Greek is enabled by the possession of an Article to convert any Phrase formed with a Preposition into an Adjective-equivalent (e.g. *ἡ ἐπ' οἴκου ὁδός* *the homeward journey*, *ἡ ἐν Σαλαμῖν μάχη* *the fight at Salamis*, *ἡ καθ' ἡμέραν τροφή* *daily sustenance*).

In such Phrases the Preposition is often accommodated to the meaning of the sentence as a whole: *οἱ ἐκ τῆς ἀκροπόλεως ἐτόξευον* *those in the acropolis were shooting arrows from it*, lit. *those from the acropolis were shooting arrows*; *οἱ παρὰ Ἀριαίου ἦλθον* *those who had been sent to Ariaeus returned*, lit. *those from Ariaeus returned*.

Obs. All the Greek Prepositions were originally Adverbs, i.e. were used without a Noun in dependence on them; but the only Preposition which is capable of being used as an Adverb in Attic prose is *πρός* (= *in addition*): e.g. *πρὸς δέ*, and *moreover* (atque = ad-que).

For Adverbs used as Prepositions see § 402, § 428 d, and *Accidence*. § 300.

Prepositions taking the Accusative.

48

1. Ἀνά (*cf.* the Adverb ἀνω *up*), opposed to κατά, § 452.

Of place: ἀνὰ ῥοὺν *up stream*, ἀνὰ πᾶσαν τὴν γῆν *over the whole land*.

Of time: ἀνὰ πᾶσαν τὴν ἡμέραν *through the whole day*.

Other meanings: ἀνὰ κράτος *according to one's strength, to the best of one's ability*, ἀνὰ λόγον *proportionately*; *cf.* κατά = *according to*.

Distributively: ἀνὰ πᾶσαν ἡμέραν *day by day*, ἀνὰ πέντε παρασάγγας τῆς ἡμέρας *at the rate of 5 leagues a day*, ἕστησαν ἀνὰ ἑκατὸν *they stood in bodies of 100*.

2. Εἰς, sometimes ἐς (as in Thucydides), opposed to ἐκ.

Of place: εἰς Κιλικίαν πέμπειν *to send into or to Cilicia (in Cilician)*, *cf.* § 435, ἐκ θαλάσσης εἰς θάλασσαν περιέχειν *to encompass from sea to sea*. Often with verbs of arriving or assembling: εἰς πόλιν ἀφικεῖσθαι or παρῆναι *to arrive at a city*, εἰς τὸν ἰσθμὸν ἀθροῖζεσθαι or συνιέναι *to assemble in the isthmus*; *cf.* advenire or convenire in locum. With words denoting persons εἰς is used only in special connexions: εἰς τοὺς Βοιωτοὺς πορεύεσθαι *to march into the country of the Boeotians*, εἰς τὸ πλῆθος λέγειν *to speak to (or before) the multitude*, εἰς ἐμέ *till my time*, etc.

Of time: εἰς τὴν ὑστεραίαν *till the next day (in posterum diem)*; εἰς ἑσπέρην *towards evening (ad vesperam)*; εἰς ἑνιαυτόν *for a year*, εἰς τὸν ἅπαντα χρόνον *for ever*.

Other meanings: διέφθειραν εἰς ὀκτακοσίους *they slew to the number of 800 or about 800 (ad octingentōs)**; δίδοναι or χρῆσθαι εἰς τι *to give or use for some purpose*, τὰ εἰς τὸν πόλεμον *the things necessary for war*.

3. Ὡς; only used with words denoting persons.

πέμπειν ὡς βασιλεῖα *to send to the king (ad regem)*.

* In such phrases εἰς (or περί or ἀμφί) with the Accusative may serve as the Subject of a Finite Verb or in the Genitive Absolute construction: συνελέγησαν εἰς ἑξακοσίους, *about 600 were got together*, συνειλεγμένων εἰς ἑξακοσίους, *about 600 having been got together*.

Prepositions taking the Genitive.

449 1. Ἀντί.

αἰρεῖσθαι τὸ χεῖρον ἀντὶ τοῦ βελτίονος *to choose the worse instead of the better* (prō meliōribus), ἀντὶ θνητοῦ σώματος ἀθάνατον δόξαν ἀλλάξασθαι *to receive in exchange for a mortal body immortal glory*; ἀνθ' οὗ, ἀνθ' ὧν *wherefore*.

2. Ἀπό [connected with Lat. ab]:—

Of place: ἀπ' Ἀθηνῶν *from Athens*, ἀφ' ἵππου *from horseback*.

Of time: ἀπ' ἐκείνης τῆς ἡμέρας *from that day*, ἀφ' οὗ ever since (ex quō), δοῦλοι ἀπ' ἐλευθέρων *slaves after being free*.

Other meanings: καλεῖσθαι ἀπὸ τινος *to be called after someone*; ἀπὸ πολέμου βιοτεῖν *to gain one's livelihood from war*; ἀπὸ συμμαχίας αὐτόνομοι *independent in virtue of an alliance*.

3. Ἐκ, before vowels ἐξ [Lat. ex], opposed to εἰς.

Of place: ἐκ τῆς Ἀττικῆς πέμπειν *to send out of or from Attica* (ex Atticā), cf. § 435; ἐκ δεξιᾶς καὶ ἐξ ἀριστερᾶς *on the right hand and on the left* (ā dextrā et ā sinistrā).

Of time: ἐκ παιδός *from boyhood* (ā puerō), ἐκ παλαιοῦ *from time immemorial*; ἐκ τούτου *hereupon*; ἐξ οὗ ever since (ex quō).

Other meanings: ἐκ πατρὸς εὐγενοῦς *sprung from a noble father*, ἐκ Διὸς *coming from Zeus*; ἐκ τῶν παρόντων *in view of present circumstances*, ἐκ τῶν δυνατῶν *so far as possible*; ἐκ τούτων *in consequence of this, or after this*; ἐξ ἴσου *on equal terms, equally*, ἐξ ἀπροσδοκήτου *unexpectedly* (ex imprōvisō).

4. Πρὸ [connected with Lat. prō].

Of place: πρὸ τῶν πυλῶν *before the gates* (prō portis).

Of time: πρὸ τῆς μάχης *before the battle* (ante pugnam), πρὸ ἡμέρας *before daybreak*, οἱ πρὸ ἡμῶν *our ancestors*.

Other meanings: δικαιοσύνην πρὸ ἀδικίας αἰρεῖσθαι *to choose justice in preference to injustice*, πρὸ πολλῶν χρημάτων τιμᾶσθαι *or ποιεῖσθαι to value higher than great riches*; πρὸ παίδων μάχεσθαι *to fight in defence of one's children* (prō liberis), rare in prose for ὑπέρ, § 454 b.

Prepositions taking the Dative.

1. Ἐν [connected with Lat. *in*].

Of place: ἐν τῇ Ἑλλάδι *in Greece* (in Graeciā), ἐν Ἀθήναις *at Athens* (§ 435); ἐν τούτοις *among these*; ἐν μάρτυσι *before witnesses*.

Of time: ἐν τῷ χειμῶνι *in the winter*, ἐν τούτῳ τῷ χρόνῳ *at or within this time* (§§ 439, 443), ἐν ταῖς σπονδαῖς *during the truce*.

Other meanings: ἐν τῷ θεῷ τὸ τῆς μάχης τέλος *the issue of the battle is in the hands of God*; ἐν τέχνῃ τινι εἶναι *to be engaged in the practice of a craft* (in arte versari); ἐν φόβῳ εἶναι *to be in a state of alarm*, ἐν ἑαυτῷ εἶναι *to be self-possessed*.

Phrase: ἐν τοῖς with a Superlative, ἐν τοῖς πρώτοις ὤρμησαν *they were among the first to start* (inter primos).

2. Σύν or ξύν.

σὺν τοῖς θεοῖς *with the help of the gods* (dis adiuvantibus); σὺν τῷ νόμῳ *in agreement with the law*, σὺν τῷ δικαίῳ *in accordance with justice*; σὺν κραυγῇ *with a shout*.

CAUTION.—In classical prose *with* (= Lat. *cum*) is generally expressed by *μετά* with the Genitive (§ 453 *b*; *Accidence*, p. 124).

Prepositions taking either Accusative or Genitive.

Διά.

(a) With the Accusative:—

Chiefly causal: διὰ ταῦτα *owing to this, on this account* (propter haec), δι' ἐμέ *owing to me* (propter me, = *owing to my help or fault*).

(b) With the Genitive:—

Of place: διὰ πολεμίας *through an enemy's country* (per hostium finēs); διὰ πέντε σταδίων *at a distance of five stades*.

Of time: διὰ παντὸς τοῦ βίου *through the whole of life* (per totam vitam); δι' εἰκοσιν ἐτῶν *after an interval of twenty years*; διὰ τρίτου ἔτους *every third year* (tertiō quōque annō).

Other meanings: δι' ἀγγέλου *by means of a messenger* (per nuntium), δι' ἑρμηνέως *by means of an interpreter*; διὰ χειρῶν ἔχειν *to have in hand* (inter manūs); διὰ τάχους *in haste*, δι' ὀργῆς *in anger*; διὰ φιλίας *to be in a state of friendship* (§ 428 *a*).

452 Κατά (*cf.* the Adverb κάτω *below*), opposed to ἀνά, § 448.

(a) With the Accusative :—

Of place : κατὰ ῥοὺν *down stream* ; κατὰ πᾶσαν τὴν χώραν *over the whole country* ; καὶ κατὰ γῆν καὶ κατὰ θάλασσαν *by land and by sea*, κατὰ τὸ εὐώνυμον κέρας τετάχθαι *to be posted on (or opposite to) the left wing*.

Of time : κατ' ἐκείνον τὸν χρόνον *about that time*, οἱ καθ' ἡμᾶς *our contemporaries*.

Other meanings : κατὰ τοὺς νόμους *according to the laws* (secundum lēgēs, opposed to παρὰ τοὺς νόμους, § 457), κατὰ Πίνδαρον *according to Pindar* ; κατὰ δύναμιν *to the best of one's power* ; τὸ κατ' ἐμέ *so far as I am concerned* (quod ad mē attinet) ; κατὰ τάχος *quickly* ; κατὰ τὰδε δίκαιος *in the following respects just*.

Distributively : κατὰ τρεῖς *three by three*, κατ' ἄνδρα *man by man* (viritim), καθ' ἡμέραν *day by day*.

(b) With the Genitive :—

Of place : κατὰ τῶν πετρῶν ῥίπτειν *to hurl down from the rocks* (dē rūpibus) ; τὰ κατὰ γῆς *all that is under the earth* (sub terrā) ; κατὰ γῆς δύναι *to go down into or under the earth* (sub terram).

Other meanings : λέγειν κατὰ τινος *to speak against anyone* (opposed to ὑπέρ, § 454 b) ; *cf.* § 416, § 409.2.

453 Μετά.

(a) With the Accusative :—

Of time : μετὰ τὴν μάχην *after the battle* (post pugnam), μεθ' ἡμέραν *in the day time* (interdiū), *i.e.* *after-day-break*.

Of succession : ὁ Βορυσθένης ποταμὸς μέγιστός ἐστι μετὰ τὸν Ἰστρον *the Dniéper is the greatest river next to the Danube* (maximus secundum Istrum).

(b) With the Genitive (*cf.* on σύν, § 450.2) :—

οἱ μετὰ Λεωνίδου *those with Leonidas* (quī cum Leōnidā erant), μετὰ συμμάχων μάχεσθαι *to fight in company with allies* (*cf.* § 428 a) ; μετὰ δακρύων ἱκετεύειν *to entreat with tears* (cum lacrimis), οὐ μετ' ἀδικίᾳς ἀλλὰ σὺν τῷ δικαίῳ *not unjustly but justly*.

OBS. In Homer μετά sometimes takes the Dative (= among).

454

ὑπέρ [probably connected with Lat. *super*].

(a) With the Accusative:—

Of place: ὑπὲρ τὰ ὄρη οἰκεῖν *to dwell beyond the mountains* (ultrā montēs).Other meanings: ὑπὲρ δύναμιν *beyond one's power* (suprā or ultrā vires, opposed to κατὰ δύναμιν, § 452 a), ὑπὲρ ἀνθρώπων *beyond the measure of human strength* (= οὐ κατ' ἀνθρώπων); ὑπὲρ τὰ πενήκοντα ἔτη γεγονώς *more than thirty years old*.

(b) With the Genitive:—

Of place: ὁ ἥλιος ὑπὲρ τῆς γῆς πορεύεται *the sun travels over or above the earth* (super terram).Other meanings: ὑπὲρ τῆς πατρίδος ἀποθανεῖν *to die for one's country* (prō patriā mori), τοῦθ' ὑπὲρ σοῦ ποιήσω *I will do this on your behalf*; ὀργίζεσθαι ὑπὲρ τῶν γεγενημένων *to be angry at what has happened*, χάριν ὑπὲρ τῶν εἰρημένων εἶδέναι *to be grateful for what has been said*.OBS. In the sense *concerning* (= περὶ with Gen.) ὑπὲρ is not used till the time of Demosthenes; cf. Dem. adv. Lept. 124; Fals. Leg. 94, etc.**Prepositions taking Accusative, Genitive, or Dative.**

455

ἄμφι [connected with ἄμφω, Lat. *ambi-*, *amb-*], almost identical in use with περὶ (§ 458), which is far commoner.

(a) With the Accusative:—

Of place: ἄμφι τὰ ὅρια *round about the frontier* (circum finēs), οἱ ἄμφι Κῦρον *those around Cyrus = the retinue or party of Cyrus*.Of time: ἄμφι μέσῃς νύκτας *about midnight* (circiter or circā median noctem).Other meanings: ἐγένοντο σύμπαντες ἄμφι τοὺς ἑπτακοσίους *they were in all about 700* (circiter septingentī)*; note the Article which is usual in these phrases with ἄμφι.

(b) With the Genitive (poetical) = περὶ with the Genitive.

(c) With the Dative (poetical) = περὶ with the Dative.

* Circiter is here an Adverb, ἄμφι a Preposition: cf. notes on p. 270, p. 263.

456

Ἐπί.

(a) With the Accusative :—

Of place: ἐπὶ τὸ βῆμα ἀναβαίνειν *to mount on to the rostrum or tribune* (in *rostra escendere*); ἐπὶ θάλασσαν καθήκειν *to extend to the sea* (ad mare), ἐπὶ πολλὰ στάδια *to a distance of many stades*.

Of time: ἐπὶ πολλὸν χρόνον *for a long time*.

Other meanings: ἐφ' ὕδωρ πέμπειν *to send for water*; ἐπὶ πολεμίους στρατεύεσθαι *to take the field against enemies*.

Phrase: ὥς ἐπὶ τὸ πολὺ *for the most part*.

(b) With the Genitive :—

Of place: ἐπὶ γῆς βεβηκέναι *to stand firm upon the ground* (in *terrā*), ἐπὶ τῆς κεφαλῆς φέρειν *to carry on one's head*; ἐφ' ἄρματος or ἐφ' ἵππων ὀχεύεσθαι *to ride in a chariot, or in the ships*.

Of direction: ἐπὶ Σάμου πλεῖν *to sail for* (in the direction of) *Samos*, ἐπ' οἴκου ἵεναι *to go homewards*, τὰ ἐπὶ Θράκης *the Thrace-ward parts*.

Of time: ἐπὶ Περικλέους ἀρχοντος *in the archonship of Pericles*, ἐπὶ τῶν προγόνων *in the time of our ancestors*, οἱ ἐφ' ἡμῶν *our contemporaries* (cf. *κατά* with Accus., § 452 b).

Other meanings: ἐφ' ἑαυτοῦ πράσσειν *to act by oneself or independently*; ἐπ' ἀνθρώπου *on human authority*; οἱ ἐπὶ τῶν πραγμάτων *those in charge of public affairs*; ἐπὶ τεσσάρων ταχθῆναι *to be drawn up four deep*.

(c) With the Dative :—

Of place: ἐπὶ τῇ θαλάσῃ οἰκεῖν *to dwell by the sea* (prope mare); ἐπὶ τοῖς ὁρίοις *on the frontier*. Sometimes synonymous with the Gen.: ἐπὶ ναυσὶν ἄγειν *to bring on* (or in) *ships*, ἐπὶ τῇ κεφαλῇ φορεῖν *to wear on the head*.

Of time: ἐπὶ τῷ τρίτῳ σημείῳ *at* (= immediately after) *the third signal*, ἐπὶ τούτοις *hereupon*.

Other meanings: οἱ ἐπὶ τῇ ἵππῳ *those in charge of the cavalry*; ἐφ' ὑμῖν ἔστιν *it is in your power* (penes vōs est); ἐπὶ τῇ νίκῃ χαίρειν or μέγα φρονεῖν *to rejoice at or be proud of the victory*; ἐπὶ μισθῷ στρατεύεσθαι *to*

serve as a soldier for pay, ἐπὶ τούτοις on these conditions, ἐφ' ᾧ on condition that; ἐπὶ κακουργίᾳ ἦκειν to have come with evil intent or for knavish purposes, ἐπὶ ταύτῃ τῇ προφάσει on this pretext.

457

Παρά.

(a) With the Accusative:—

Of place (with words denoting *persons*): παρά βασιλέᾳ πέμπειν *to send to the king* (ad rēgem); παρά ποταμὸν πορεύεσθαι or οἰκεῖν *to march or dwell alongside of a river*, παρ' ἄλληλα *things side by side, parallels.*

Of time: παρ' ὅλον τὸν βίον *along the whole course of life.*

Other meanings: παρά τοὺς νόμους *contrary to the laws* (contra lēges, opposed to κατὰ τοὺς νόμους, § 452 a), παρά δόξαν *contrary to expectation, paradoxically* (praeter opinionem); τοῦ θανάτου καταφρονεῖν *parā tēn aischynēn to think little of death in comparison with disgrace.*

Phrase: παρ' ὀλίγον ἐλθεῖν *to come within an ace* (ἀποθανεῖν of *perishing*), παρὰ τοσοῦτον ἐλθεῖν *to come within such a degree* (κινδύνου of *peril*).

(b) With the Genitive:—

Of place (with words denoting *persons*): παρά βασιλέως ἦκειν *to have come from the king* (ā rēge), παρά φίλων λαμβάνειν *to receive from friends.*

Other meanings: παρά τινος μαθάνειν or πυνθάνεσθαι *to learn of (from) anyone*, παρά τῶν θεῶν δεδοσθαι *to have been given by (from) the gods*, παρά πάντων ὁμολογεῖσθαι *to be confessed by all* (ab omnibus); cf. § 327, Obs. 1.

(c) With the Dative:—

Of place (chiefly with words denoting *persons*): παρά βασιλεῖ εἶναι *to be at the king's side* (apud rēgem), παρὰ τοῖς Μήδοις καὶ ἐν τοῖς Πέρσαις *among the Medes and Persians* (inter Mēdōs), παρὰ δημοσίῳ διδασκάλῳ παιδεύεσθαι *to be educated at a public teacher's* (apud magistrum); hence παρὰ δικασταῖς = cōram iudicibus, παρ' ἐμοί = mē iudicē.

458 **Περί** (*cf.* ἀμφί, § 455).

(a) With the Accusative:—

Of place: *περὶ τὸ τεῖχος* *around the wall* (circum moenia),
οἱ περὶ Κῦρον *those around Cyrus = the retinue of Cyrus.*Of time: *περὶ μέσας νύκτας* *about midnight* (circiter or circa mediam noctem).Other meanings: *περὶ ἑπτακοσίους ἀπέθανον* *about 700 perished* (circiter septingentī periērunt)*; *περὶ φιλοσοφίαν σπουδάζειν* *to be zealous in the pursuit of philosophy*, *περὶ τὸν θεὸν ἁσεβεῖν* *to be guilty of impiety in relation to the god.*

(b) With the Genitive:—

περὶ εἰρήνης βουλευέσθαι *to deliberate concerning peace* (dē pace), *περὶ τῆς πόλεως φοβεῖσθαι* *to be alarmed about the city.*Phrase: *περὶ πολλοῦ* [*πλέονος, πλείστον*] *ποιεῖσθαι* *to value highly* [*more highly, most highly*] *magnī* [plūris, plūrimī] *facere*; *cf.* § 414, Obs. 2.

(c) With the Dative (rare or poetical):—

χιτῶνας περὶ τοῖς στέρνοις φορεῖν *to wear tunics around the breast* (circum pectus); *περὶ τῇ πόλει δεδιέναι* or *θαρπεῖν* *to fear or be confident about the city* (dē republicā).**459** **Πρὸς.**

(a) With the Accusative:—

Of place: *πρὸς βασιλεῦ* *πέμπειν* *to send to the king* (ad rēgem); *τὰ πρὸς βορρᾶν* or *ἀρκτον* [*μεσημβριάν, ἔω, ἐσπέραν*] *the region towards the North* [*South, East, West*]; *πρὸς τὸν δῆμον ἀγορεύειν* *to speak to (or before) the people.*Of time: *πρὸς ἐσπέραν* *towards evening* (ad or sub vesperam).* Circiter is here an Adverb, *περὶ* a Preposition, which with its Case here serves as a Nominative; *cf.* note on p. 263.

Other meanings: *πρὸς βασιλεῖα στρατεύεσθαι* to take the field against the king (*adversus* or *contra* *rēgem*); *πρὸς βασιλεῖα σπονδὰς ποιεῖσθαι* to make a truce with the king (*cum* *rēge*, cf. § 428 a); *οὐδὲν τὰ χρήματα πρὸς τὴν σοφίαν* riches are nothing in comparison with wisdom (*nihil ad sapientiam*); *παιδεύεσθαι πρὸς ἀρετὴν* to be educated for a virtuous life; *πρὸς ἡδονὴν* or *χάριν λέγειν* to speak so as to please another; *ἀθρόμως ἔχειν πρὸς τὸν πόλεμον* to have no heart for the war, *τὰ πρὸς τὸν πόλεμον* all that relates to the war; *πρὸς ταῦτα* in regard to these things = *wherefore*.

(b) With the Genitive:—

Of place: *τὸ πρὸς ἐσπέρᾱς τεῖχος* the wall on the West or facing the West (*ab occāsū sōlis*), *πρὸς τοῦ ποταμοῦ ἐστάναι* to be posted on the side facing the river.

Other meanings: *πρὸς τινος εἶναι* to be on anyone's side (*ab aliquō stāre*); *πρὸς πατρός Ἀθηναῖος εἶναι* to be an Athenian on the father's side; *πρὸς τῶν ἐχόντων νόμον τιθεῖναι* to lay down a law in favour of the rich; *καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων δίκαιον εἶναι* to be just in the eyes of both gods and men; *πρὸς θεῶν* in the name of the gods (*per deōs*), used in adjurations; *ἔπαινον πρὸς τινος ἔχειν* or *λαμβάνειν* to receive praise at the hands of anyone (*ab aliquō*); cf. § 327, Obs. 1.

(c) With the Dative:—

Of place: *πρὸς τῇ γῇ ναυμαχεῖν* to fight a naval battle close to the land (*juxtā* or *prope* *terram*), *πρὸς Αἰγίνῃ* off Aegina.

Other meanings: *πρὸς τούτοις* in addition to this (*praetereā*), cf. *πρὸς δέ*, § 447, Obs.; *πρὸς τινι εἶναι* to be closely engaged or absorbed in anything.

460 Ὑπό [connected with Lat. *sub*].

(a) With the Accusative :—

Of place : ὑπὲρ αὐτὸ τὸ τεῖχος ἄγειν *to lead under or up to the very wall* (sub mūrum).Of time : ὑπὸ νύκτα *towards nightfall* (sub noctem).

(b) With the Genitive :—

Of place (rare) : ὑπὸ γῆς εἰς φῶς ἐλθεῖν *to come from under the earth to the light of day*, ὑπὸ ζυγοῦ λῦειν *to loosen from beneath the yoke* ; οὐτ' ἐπὶ γῆς οὐθ' ὑπὸ γῆς *neither upon the earth nor under the earth* (sub terrā).Other meanings : ὑπὸ τῶν Ἑλλήνων νικᾶσθαι *to be conquered by the Greeks* (ā Graecis, cf. § 327), ὑπὸ φονέως ἀποθανεῖν *to meet one's death at the hands of a murderer*, ὑπὸ τινος εὖ πάσχειν *to meet with good treatment at the hands of anyone*, ὑπὸ λιμοῦ ἀπόλλυσθαι *to perish of hunger* (famē confici) ; ὑπὸ λύπης οὐ δύναμαι καθεύδειν *I cannot sleep for grief* (prae maerōre) ; ὑπὸ σάλπιγγος *to the sound of the trumpet*, ὑπὸ κήρυκος *at the cry of the herald*.

(c) With the Dative :—

Of place : τὰ ὑπὸ τῷ οὐρανῷ *all that is under the sky* (sub caelō) ; ὑπὸ τῇ ἀκροπόλει οἰκεῖν *to dwell at the foot of the acropolis* (sub arce).Other meanings : ὑπὸ τυράννῳ εἶναι *to be under the rule of a tyrant* (sub rēge or sub diciōne rēgis), ὑφ' ἑαυτῷ or ὑφ' ἑαυτὸν ποιεῖσθαι *to bring under one's own power* (suae diciōnis facere, cf. § 389).

MEANINGS OF THE VOICES.

- 461** 1. The **Active Voice** often has intransitive meaning, even in the case of verbs which are capable of taking an Object: *e.g.* ἀπαγε *begone!* Lat. *apage* (transitively ἀπαγε σεαυτὸν *take yourself off*); ἔχ' ἡρέμα or ἔχ' ἡσυχος *keep quiet* (cf. § 324.5); καλῶς ἔχει *it is well* (bene habet or bene sē habet); πῶς ἔχεις; *how are you?* (ut valet?); εὖ πράσσω *I am faring well, I am doing well.*

Note the following verbs:—

ἀπαίρειν *to march away or to sail away* (cf. ἀπαίρειν στρατόν or ναῦς *to carry off an army or ships*).

εἰσβάλλειν, ἐμβάλλειν *to make an inroad* (cf. εἰσβάλλειν στρατόν *to throw an army into*).

ἐλαίνειν *to rüle or march* (cf. ἐλαίνειν ἵππους *to drive horses, ἐλαίνειν στρατόν to lead forth an army*).

ἐξιέναι (-ίημι) *to gush forth, to discharge itself* (cf. ἐξιέναι ὕδωρ *to send out, or let out, water*).

καταλύνειν *to halt or to take up one's quarters* (cf. καταλύνειν ἵππους *to unharness horses*).

ὀρμᾶν *to make a start, to make haste, contendere* (ὀρμᾶν transitive = *to set in motion, to impel*; Pass. or Midd. ὀρμᾶσθαι *to set out, proficisci*; ὀρμᾶσθαι ἐκ or ἀπὸ τόπου *to have a place as a basis of operations, sēde bellī ūti*).

τελευτᾶν *to die, and διάγειν to live* (cf. τελευτᾶν or διάγειν τὸν βίον *to end or spend one's life*).

2. The **Active Voice** of certain verbs serves as a **Passive** of other verbs, which have no **Passive** of their own:—

ἀποθνήσκειν *to die* (Pass. of ἀποκτείνειν *to kill*).

ἐκπίπτειν *to be banished* (Pass. of ἐκβάλλειν *to drive out*).

φεύγειν *to be accused* (Pass. of διώκειν or γράφεσθαι *to accuse*), or *to be banished* (Pass. of ἐκβάλλειν).

εὖ or κακῶς πάσχειν *to be treated well or ill* (Pass. of εὖ or κακῶς ποιεῖν *to treat well or ill*, § 330*.5).

εὖ or κακῶς ἀκούειν *to be spoken well or ill of, bene or male audire* (Pass. of εὖ or κακῶς λέγειν *to speak well or ill of*).

3. The **Middle Voice** has reflexive meaning (i.e. refers to *self*) :

(a) Denoting an action done *to oneself* :—

λούεσθαι *to wash oneself* (λούειν *to wash*).

γυμνάζεσθαι *to exercise oneself* (γυμνάζειν *to exercise*).

ἀμφιέννυσθαι *to clothe oneself* (ἀμφιέννυμι *to clothe*).

ἵστασθαι *to place oneself, hence to step, to stand* (ἵσταναι *to place*).

παύεσθαι *to make oneself cease, hence to cease* (παύειν *to make to cease*).

φαίνεσθαι *to show oneself, hence to appear* (φαίνειν *to show*).

(b) Denoting an action done *for oneself* or *in one's own interest* :—

αἰρῆσθαι *to take for oneself, to choose* (αἰρεῖν *to take*).

εὐρίσκεσθαι *to find for oneself, to get* (εὐρίσκειν *to find*).

ποιεῖσθαι τὸν βίον *to gain a livelihood for oneself, to gain one's livelihood* (ποιεῖν *to make*).

τίθεσθαι νόμους *to make laws for oneself, to pass laws* (τιθέναι νόμους *to impose or lay down laws*).

ἀμύνεσθαι *to ward off for oneself, hence to defend oneself* (ἀμύνειν *to ward off*).

(c) Denoting an action done *of oneself* or *from one's own resources*, here the reflexive meaning is vague, and the Middle differs from the Active only in laying emphasis on the action being *one's own* :—

παρέχεσθαι *to provide from one's own resources* (παρέχειν *to provide*).

ποιεῖσθαι πόλεμον *to make war on one's own account = bellum gerere* (ποιεῖν πόλεμον *to cause or give rise to war = bellum movēre*).

ἄρχεσθαι with Gen. *to begin one's own work* (ἄρχειν with Gen. *to begin what others continue*) ; § 410 c.


Obs. 1. From one or other of the above meanings (b or c) comes the common use of ποιεῖσθαι with a Noun as a periphrasis for a Verb: thus ποιεῖσθαι τὸν βίον = βιοτεύειν, ποιεῖσθαι πόλεμον = πολεμεῖν, ποιεῖσθαι λόγους = λέγειν, ποιεῖσθαι θήρᾱν ἐλάφω = θηρᾱν ἐλάφους, *to hunt deer*. The Passive of these expressions is formed with γίγνομαι: e.g. πόλεμος γίγνεται, λόγοι γίνονται.

Obs. 2. Sometimes the Middle has *causative* meaning: Θεμιστοκλῆς τὸν υἱὸν ἱππεὰ ἐδιδάξατο *Themistocles had his son trained as a horseman* (cf. § 334.2 a).

MEANINGS OF THE MOODS AND TENSES.

Tenses of the Indicative.

A. Tenses formed from the Present Stem.

462  The Present Stem marks an action as *not completed*.

The **Present Indicative** has two chief uses, as in Latin :—

(1) To mark an action as *now going on*, or a state as *now existing* : γράφω *I am writing*, ἐπίσταμαι *I understand* or *I know*, Ἀκαμαντὶς πρυτανεύει *the tribe Acamantis is in office* (from πρύτανις *president*).

463 (2) To mark an action as *recurring habitually* in the present : γράφω *I write* = *I am wont to write* (Habitual Present) :

Πλοῖον εἰς Δῆλον Ἀθηναῖοι πέμπουσιν. *The Athenians send a vessel to Delos (i.e. every year).*

Οὗτος μὲν ὕδωρ, ἐγὼ δ' οἶνον πίνω. *This man drinks water, but I wine.*

464 By an extension of these meanings the Present Indicative comes to be used (as in Latin) :—

(3) To mark an action as *merely begun* or *attempted in the present* (though still as *in course of accomplishment*) :

Ἐξελαύνετε ἡμᾶς ἐκ τῆς χώρας. *You are trying to drive us out of the land.*

Note especially πείθω *I try to persuade*, δίδωμι *I offer*.

465 (4) With adverbial expressions of Time like πάλαι (*a while*) and phrases formed with ἤδη (*jam*), to mark an action as *begun in the past, but continued up to the present* :

Ζητῶ πάλαι. *I have been seeking a while* (dūdum quaerō).

Νῦν τε καὶ πάλαι λέγω. *I say now and have been saying for some time* (not necessarily a long time).

So with ἔτος ἤδη δέκατον *now for 10 years*, etc.

466 (5) To denote what is true at all times (including the present) : Ὁ ἄνθρωπος ἐστι θνητός. *Man is mortal.*

467 (6) In vivid narration of past events, instead of the Aorist (§ 481) ; in this use the Present is called *Historical* :

Πορεύεται πρὸς βασιλέα ἢ ἐδύνάτο τάχιστα. *He marches (= marched) against the king as quickly as he could,*

- 468** Peculiar to Greek is the apparently Perfect meaning of certain Presents: *ἤκω* (really from a Perfect stem) *I am come*, *οἶχμαι* *I am gone*.

Similarly *νικῶ* often = *I am the victor* (= *νενίκηκα*), *ἡσσωμαι* *I am the defeated party*, *ἄδικῶ* *I am in the wrong* (= *ἔδικός εἰμι*), *φεύγω* *I am the defendant or I am an exile*; so in verbs denoting to be the father or mother, as *τίς μ' ἐκφέρει*; *who is my sire?* (Soph. O. T. 437), *ἤδε τίττει σε* *this woman is thy mother* (Eur. Ion, 1560); cf. idem *Atlās generat*.

- 469** The **Past Imperfect Indicative** is the Present of the past, i.e. it has the chief meanings of the Present, transferred to past time by means of the Augment. The two chief uses are, as in Latin:—

- 470** (1) To mark an action as *going on in the past*, or a state as *then existing*: *ἔγραφον* *I was writing*, *ἠπιστάμην* *I understood or I knew*, *Ἀκαμαντὶς ἐπρυτάνευσεν* *the tribe Acamantis was in office*, *ΠΥΘΩΝ ΕΓΓΡΑΦΕ* *Python was the painter* (an inscription on a vase*).—Often in descriptions of scenery and localities: *πορευόμενοι δὲ εἶδον βασιλείον τι· ὁδὸς δὲ πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν ἔφερεν, οἱ καθήκον ἀπὸ τοῦ ὄρους, ὑφ' ᾧ ἦν κόμη*; *and journeying on they saw a royal castle; and there was a road leading to this fortified place over lofty slopes, which stretched down from the mountain, at the foot of which was a village*.

- 471** (2) To mark an action as *recurring habitually* in the past: *ἔγραφον* *I used to write or I wrote* (Habitual Past Imperfect):

Τὸ ἐνύπνιον ἐπέκελεύε με τοῦτο πράττειν ὅπερ ἔπραττον. *The dream kept urging me on to do the very thing that I was in the habit of doing*. [Sometimes with *ἄν*, § 339*.]

- 472** By an extension of these meanings the Past Imperfect Indicative comes to be used:—

(3) To mark an action as *merely begun or attempted in the past* (though still as *in course of accomplishment*):

Ἐξανεχώρει τὰ εἰρημένα. *He tried to back out of what he had said*. So in Lat. (*infitiabatur*).

Note especially *ἔπειθον* *I tried to persuade*, *ἔδιδουν* *I offered*.

- (4) To denote what *is not*, in If-clauses (§§ 353; 355, 1 a).

* Of Magna Graecia. The Aorist is far commoner on vases (Appendix II).

473 With *πάσαι*, the Past Imperfect generally has the same meaning as in § 470 (not that of Lat. *jamdudum* with Impf.) :—

Εἰς ὧν ἦκεις ὥνπερ ἐξηύχου πάσαι. *Thou art come to a sight of the very things that thou wast praying for erewhile (or hast been long praying for).* Aesch. *Choeph.* 215.

Καὶ μάντις ὦν ἄριστος ἐσφάλλου πάσαι; *And, being so good a prophet, wast thou so long deceived?* Soph. *El.* 1481; cf. Appendix II.

474 The Past Imperfect *ἦν* was (generally with *ἔρα* it seems) may be used to express surprise at the present discovery of a fact already existing, but hitherto overlooked :—

Τούτ' τί ἦν; *What on earth is this [which I had not noticed]?*—Aristoph. *Wasps*, 183.

Οὐ σὺ μόνος ἔρ' ἦσθ' ἔποψ; *You are not, then, the only epops [as I thought]?*—Aristoph. *Birds*, 280.

Compare Terence, *Phorm.* 856 : GETA. *Tū quoque aderās, Phormiō?* PHORM. *Aderam.* GETA. *Are you here also, Phormiō [and I did not know it]?* PHORM. *I am.*

Peculiarities of the Greek Past Imperfect.

475 Peculiar to Greek is the apparently Pluperfect meaning of certain Past Imperfects : *ἦκον* generally = *I had come*, rarely *I came*; *ἔχθον* *I had gone*; *ἐνίκων* *I was the victor*, *ἡσάμην* *I was the defeated party*, etc. (§ 468).

476 The following peculiar uses of the Past Imperfect are not limited to particular verbs :—

(a) The Past Imperfect is sometimes used to mark an action as *having been going on* or *having been habitual* in the past :

Κῦρος εἶδε τὰς σκηνὰς οὗ οἱ Κίλικες ἐφύλαττον. *Cyrus saw the tents where the Cilicians had been on guard (they were no longer there):* Xen. *Anab.* I. 2, 22.

Οἵπερ πρόσθεν προσεκύουν, καὶ τότε προσεκύνησαν. *Those who had been in the habit of paying homage before, paid homage on this occasion also :* *ibid.* I. 6, 10.

(b) The Past Imperfect is sometimes used as a narrative tense, like the Aorist (§ 481); this use is common in Homer, and it survives in many passages of Attic Greek :

Πῶς ἐτελεύτᾳ; *How did he die?* Plato, *Phaedo*, 57 a.

Εἰσιόντες οὖν κατελαμβάνομεν τὸν Σωκράτη ἄρτι λελυμένον. *Entering then we found Socrates just released from his chains.* *Ibid.* 60 a.

Note especially *ἐπεμπον*, *ἀπέστελλον*, *ἐκέλευον* and *ἔλεγον* in the historians :

Ἀγγελοῦ ἐπεμπον καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέδσαν. *They sent (miserunt) a messenger and gave up the dead under terms of a truce.* Thuc. ii. 6, 1; cf. Soph. *El.* 680, *O. T.* 973 (*προβλέγον πάσαι* *I foretold long since*).

B. The Future and the Aorist.

477 The **Future Indicative** is used as in Latin :—

(1) To mark an action as about to occur (or a state as about to exist) hereafter : γράψω *I shall write*, ἐπιστήσομαι *I shall understand* or *I shall know*, Ἀκαμαντὶς πρυτανεύσει *the tribe Acamantis will be in office* or *will come into office*.

478 Distinguish : γράψω *I shall write* (scribam).

μέλλω γράψειν or γράφειν *I am going to write* or *I am likely to write* or *I intend to write* or *I am bound to write* (scripturus sum ; cf. § 330, Obs. 3).*

ἔθελω γράψαι *I will write* or *I desire to write* (scribere volō ; cf. § 330, Obs. 2).*

479 (2) To imply Command or Promise (in the 2nd or 3rd Person, where English often has *shall*) :—

Πάντως δὲ τοῦτο δράσεις. *By all means do this.*†

Χεὶρὶ δ' οὐ ψάνσεις ποτέ. *Thou shalt never lay hands upon me.*

Σοὶ γ', ὦ τέκνον, καὶ τοῦτο κάλλο τῶν ἐμῶν,

Ὅποῖον ἂν σοι συμφέρῃ, γενήσεται.

To thee, my son, both this shall be granted and anything else of mine that is for thy good. Soph. Phil. 659, cf. 459.

480 The **Aorist Indicative** (Weak or Strong) marks an action as simply occurring in the past : ἔγραψα *I wrote*, ἔβαλον *I hurled*, εἶδον *I saw*. This meaning of past time belongs only to the augmented Aorist, i.e. the Aorist Indicative : the Aorist Stem merely marks the action as occurring ; hence γράψαι *to write*, βαλεῖν *to hurl*, ἰδεῖν *to see*.‡

* These modal meanings are sometimes implied by the simple Future, e.g. in If-clauses, § 354, Obs. (εἰ φοβησόμεθα *if we are going to fear*).

† Similarly οἶσθ' οὖν δὲ δράσεις ; *Knowest thou then what thou art to do ?* Eur. Cyclops, 131 (= οἶσθ' οὖν δὲ δράσον ; § 365.2). Compare the French *tu ne tueras point* = *thou shalt not kill*.—From this modal use of the Future Indicative comes its use in Final Relative Clauses (§ 364, 2 b).

‡ In Dependent Statements, however, *to have written*, *to have hurled*, *to have seen* (p. 216, note).

481 The Aorist Indicative has **three chief uses** :—

(1) As the narrative tense of Greek (*i.e.* as the tense answering the question 'What happened next?'); in recounting a number of past actions which occurred in succession, the Aorist marks them each separately as simply past :—

*Ἦλθον, εἶδον, ἐνίκησα (PLUTARCH). *I came, I saw, I conquered.* Vēnī, vidī, vīcī (Suetonius).

482 (2) Marking an action as *now* past; here emphasis is laid on the relation of the action to present time, and the English translation is *have* with the Perfect Participle :

*Ἐφυγον κακόν, ἡῦρον ἄμεινον. *I have escaped an evil, I have found a better* (the exulting cry of the initiated); Lat. effūgī, invēnī; *cf.* ἡῦρηκα, § 489.

*Ἦδη τινὲς καὶ ἐκ δεινότερων ἢ τοιῶνδε ἐσώθησαν. *Men have ere this been saved from even more terrible straits than these.* Thuc. vii. 77, 1; *cf. ibid.*, § 4, and ii. 77, 4; ii. 89, 5; iv. 62, 3.

Μόλις γὰρ ἔσχον νῦν ἐλεύθερον στόμα. *For scarcely now have I gained freedom of speech.* Soph. El. 1256, *cf.* 1176, 1263, 1465; νῦν κατέλεξας, Aristoph. Plut. 517, *cf.* 548.

Λόγῳ μὲν ἐξήκουσ', ὅπωπα δ' οὐ μάλα. *I have heard in story, but seen not with mine eyes.* Soph. Phil. 676, *cf.* 664-666, 928 f.: Ajax 1142 εἶδον = ὅπωπα 1150.

This meaning is especially common in those verbs which have no Perfect, or whose Perfect has come to be used as a Present (§ 490) :—

Κέκτησο ἅπερ ἐκτήσω. *Continue to possess just what you have acquired.*

*Ἐφῦν frequently = πέφυκα, *I am by nature.*

483 (3) Marking an action as *then* past, *i.e.* as having occurred before some other action in the past; here the English translation is *had* with the Perfect Participle :

*Ἐτράποντο ἐς τὸν Πάνορμον, ὅθενπερ ἀνηγάγοντο. *They turned towards Panormus the very place whence they had [previously] put to sea* : = Latin Pluperfect Indic.

This is the standing use after ἐπεί, ἐπειδή, ὥς, *when* :

*Ἐπεὶ ἐσάλπιγξεν, ἐπῆσαν. *When the bugle had sounded (§ 316.3), they advanced* : = postquam (ubi, ut) cecinit.

Special uses of the Aorist Indicative.

- 484** (a) *Ingressive*, i.e. marking the entrance into a state, or the commencement of an action, in the past: ἐβασίλευσα *I became king* (contrast ἐβασίλευον *I was king*), ἐνόσησα *I fell sick* (contrast ἐνόσουν *I was ill*), ἐθάρσησα *I plucked up courage* (contrast ἐθάρσουν *I was full of confidence*), ἐδάκρυσα *I burst into tears* (contrast ἐδάκρυν *I was weeping or kept weeping*), ἔσχον *I seized* (contrast εἶχον *I had*).

Διὰ μικρὸν ἐπολεμήσατε. *You went to war for a trifle.*

Πεισιστράτου τελευτήσαντος, Ἱππίας ἔσχε τὴν ἀρχήν. *After the death of Peisistratus, Hippias came to the throne.*

- 485** (b) *Dramatic*, referring to the moment just past, where English uses the Present: this use is common in dialogue, especially in the dramatists: ἐπῆνεσα *I approve*, ᾔσθην *I am glad*, συνῆκα *I understand*, ἀπέπτυσα *I scout your words*, etc.

Συνῆκα τοῦτος. *I read (Present tense) the riddle.*

Ἐδεξάμην τὸ ῥηθέν. *I welcome the omen.*

Καλῶς ἔλεξας. *Thou speakest (or hast spoken) well.*

- 486** (c) *Gnomic*, i.e. expressing a universal truth, as in a gnome or proverb, where English uses the Present:


Οὐδεὶς ἐπλούτησεν ταχέως δίκαιος ὢν (MENANDER). *No just man becomes rich suddenly (or has been known to become; § 482: cf. "The fool hath said in his heart").*

487 Aorist and Past Imperfect contrasted.

The Past Imperfect often describes the circumstances attending the actions which the Aorist narrates. Hence the rule of an old grammarian: "In the Aorist the narrative progresses; in the Past Imperfect it halts":

Κλέαρχος συνήγαγεν ἐκκλησίαν τῶν στρατιωτῶν· καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἑστώς· οἱ δὲ, ὁρῶντες, ἐθαύμαζον καὶ ἐσιώπων· εἰτα ἔλεξε τοιάδε. *Clearchus summoned (Aorist) an assembly of the soldiers: and at first he stood and wept (Past Impf.) for a long time: and the*

soldiers, seeing him, wondered and kept silence (Past Impf.): *then he spoke* (Aorist) *as follows*. Note the simple Past Tense in English, for both Aorist and Past Impf.

488  Great care must be taken in translating the ambiguous Past Tense of English.

(i) The Past of verbs denoting an *act* is generally to be translated by the Aorist (*I spoke* εἶπον or ἔλεξα); but when it denotes *past habit* or describes the action as *then going on*, it must be translated by the Past Imperfect (§§ 471, 470, 487):—


e.g. He spoke Greek fluently from his boyhood. Ἐκ παιδὸς εἰπερῶς Ἑλληνιστὶ ἔλεγεν (or ἡλλήνιζεν).

Then arose a scene of great confusion: men shouted, women wept, dogs barked; I laughed and tried to speak, but they would not listen. Ἐνθα δὴ πολλὴ ταραχὴ ἐγένετο (Aor.); οἱ μὲν γὰρ ἄνδρες ἐβόων, αἱ δὲ γυναῖκες ἐδάκρυν, οἱ δὲ κῖνες ἑλάκτον· ἐγὼ δὲ ἐγέλων, καὶ ἐπειρώμην λέγειν, ἀλλ' οὐκ ἤθελον ἀκούειν. The Past Imperfects depict the scene, as it were, going on before our eyes.

(ii) The Past of verbs denoting a *state* is generally to be translated by the Past Imperfect: *he was* ἦν, *he loved* ἐφίλει, *he knew* ᾔπιστατο, *he desired* ἐπεθύμει, *he would* ἤθελε, *he could* ἐδύνατο, *he was king* ἐβασίλευε, *it seemed good* ἐδόκει, etc. The Aorists of these and similar verbs, where they exist, generally denote *entrance into the state* (§ 484 ἐβασίλευσε *he became king*), or something like an *act* (ἔδοξε *it was resolved, the decision was made*), or else are equivalent to English Perfects (ἐφίλησα *I have loved*, § 482, cf. Soph. *Electra*, 1363).*

* Many verbs of this class have no Aorist, just as in English there is no *I was loving* (except when *to love* = *to fondle*). Some of these verbs may, however, be used in two senses: *e.g. φιλῶ I love or I kiss* (ἐφίλησα *I kissed*).

C. Tenses formed from the Perfect Stem.

489  The Perfect Stem marks an action as *completed*.

The **Perfect Indicative** is the Present of the Perfect Stem, and marks an action as *now completed*, or more properly denotes *the present state resulting from a completed action**: γέγραφε ταῦτα Θουκυδίδης *Thucydides has written this or is the writer of this*, ὥσπερ γέγραπται *as stands written*, ἤρρηκα *I have found it! or I have it!* δέδεμαι *I am in bonds*, κέκλημαι *I am called*, ἀπόλωλα *I am undone*, τέθνηκε *he is dead*, ἀπείρηται *it is forbidden or it is a forbidden thing*:

Ἀκήκοα μὲν τοῦνομα, μνημονεύω δ' οὐ. *I have heard the name, but I do not remember it* (Plato).

Λόγος λέλεκται πᾶς. *The whole story has been told.*

*Ακουε δὴ νυν ἢ βεβούλευμαι ποιεῖν. *Hear, then, how I am resolved to act.* (Soph., *El.* 947.)

490 CAUTION.—The Perfect is on the whole comparatively little used in Greek; where Latin has the Perfect, Greek generally has the Aorist (cf. § 482). Many Greek verbs have no Perfect, and in others the Perfect is a simple Present in meaning: οἶδα *I know* (nōi), μέμνημαι *I remember* (memini), ἔστηκα *I stand*, κέκτημαι or ἔκτῃμαι *I possess*, πέποιθα *I trust*, πέφυκα *I am by nature*. The Perfects of verbs of emotion are generally equivalent to Presents: μεμίσηκα *I hate utterly* (ōdi), πεφόβημαι *I am filled with alarm*, τεθαύμακα *I am filled with wonder*, etc.

491 The 'Gnomic Perfect' (denoting a universal truth) is rare or unknown in Greek; doubtful instances are Plato *Prot.* 328 b, Thuc. ii. 45, 1. Compare § 486 (Gnomic Aorist).

492 The **Pluperfect Indicative** is the Past of the Perfect Stem, i.e., it is a Perfect transferred to past time by means of the Augment.† Thus it generally denotes *the past state resulting from a completed action*: ἐγεγράφην τὴν ἐπιστολήν *I was the writer*

* The full name of this tense would be *Present Perfect* (cf. *Accidence*, § 178, p. 47): the Greek Perfect is best regarded as a kind of Present.

† Its proper name would therefore be *Past Perfect* (§ 178).

of the letter, ἐγγράπτο ἐν τῇ ἐπιστολῇ τάδε this is what stood in the letter, ἐτεθνήκει he was dead, ἀπείρητο it was forbidden or it was a forbidden thing :—

Ἡ Οἰνὴ οὖσα ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας ἐτετείχιστο, καὶ αὐτῷ φρουρίῳ οἱ Ἀθηναῖοι ἐχρῶντο, ὅποτε πόλεμος καταλάβοι. *Oenoe was a fortified town on the borders of Attica and Boeotia, and the Athenians used to employ it as a stronghold whenever war broke out.*

493 CAUTION.—Beware of using the Greek Pluperfect as a general equivalent for the Latin Pluperfect: where Latin has the Pluperfect, Greek generally has the Aorist (§ 483), sometimes the Past Imperfect (§ 476 a): e.g. *I myself delivered the letter which I had written* αὐτὸς ἀπέδωκα τὴν ἐπιστολὴν ἣν ἔγραφα. (or ἣν ἔγραφον = *which I had been writing*). Sometimes, however, the Pluperfect is used in such cases.

Where the Perfect is a simple Present in meaning, the Pluperfect is a simple Past, and here often corresponds to a Latin Pluperfect: *ᾗδῃ I knew* (noveram), *ἐμνημήμην I remembered* (memineram), *εἰστήκη or ἐστήκη I stood*, etc.; § 490.

494 The **Future Perfect Indicative** is the Future of the Perfect Stem, and denotes the future state resulting from a completed action: *γεγράφομαι I shall stand enrolled*, τὰ γράμματα *γεγράφεται what is written will remain written*, *τεθνήξω I shall be dead*, *εἰρήσεται or λελέξεται it will be said* :—

Φράζε, καὶ πεπράξεται. *Speak, and it shall be done (= shall be a thing done, a 'fait accompli')*: cf. § 479.

Οὕτως οἱ πολέμοι ἐψευσμένοι ἔσονται. *Thus the enemy will find themselves mistaken* (cf. *Lat. Gram.*, § 489).

Similarly from verbs whose Perfects are simple Presents in meaning: *μνησέσμαι I shall remember* (meminerō), *ἐστήξω I shall stand*, *κεκτήσομαι I shall possess*.

495 CAUTION.—Beware of using the Future Perfect as equivalent to the Latin Future Perfect in Subordinate Clauses; the only Greek way of representing this is the Aorist Subjunctive preceded by ἄν; e.g. *ἐὰν ταῦτα ποιήσῃ = si haec fecerit*, § 354; cf. § 347.2 (pp. 186, 187) and § 364.

Tense-equivalents.

496 Greek, like English, has a number of composite expressions formed with εἰμί or ἔχω and a Participle, which are sometimes used as equivalent to Tenses or as substitutes for Tenses:—

1. A tense of εἰμί with the Present Participle: τὰδ' ἔστ' ἀρέσκοντα *this is pleasing* (= ἀρέσκει); ταῦτα ἦν γιγνόμενα *this was happening* (= ἐγίνετο); ποῦ κυρῶν ἔστι; *where is he haply* (lit. *chancing*)? Similarly κυρῶ or τυγχάνω with Participle, denoting coincidence: ποῦ ποτ' ὦν κυρεῖ; *where is he haply?* (lit. *where does he chance being?*), ἐκτὸς ὦν τυγχάνει *just now he is outside*.

2. A tense of εἰμί with the Perfect (rarely the Aorist) Participle: τοῦτ' εἰμί δεδρακώς *I am in the position of having done this* (= δέδρακα); τεθνηκώς ἦν *he was dead* (= ἐτεθνήκει); οὐκ ἦν πρεσβεῖα ἀπεσταλμένη *no embassy was out on a mission* (for οὐκ ἀπέσταλτο). These periphrasys are in some cases the only forms possible in Attic for tenses from the Perfect Stem: πεπεισμένοι εἰσί, πεπεισμένοι ἦσαν (3rd Plur. Perf. and Plup. Pass. of Mute and Liquid Stems), ἐγνωκώς ἔσομαι (for Fut. Perf. Act.: *Accidence*, § 178 and note); and they are very common for the Subjunctive and Optative of the Perfect Active, e.g. ἐγνωκώς ᾧ or εἴην.

3. A tense of ἔχω with the Aorist (or less commonly the Perfect) Participle: τοῦτον ἀτιμάσας ἔχει *this man he has dishonoured* (= ἡτίμακε); πολλὰ χρήματα ἔχομεν ἀνηρακότες *we have carried off many valuables* (here the verb ἔχω preserves something of its proper meaning: *we have many valuables, having carried them off*). This idiom must not be confounded with the modern *I have written*, *j'ai écrit*, etc., in which the Perfect Participle is *Passive*: 'I have written it' = I have it written.

4. A tense of μέλλω with the Future or Present Infinitive: μέλλω γράψειν or γράφειν = scripturus sum. With the Past Imperfect of μέλλω, this combination supplies a Future of the past: ἔμελλον γράψειν or γράφειν = scripturus eram, *I was going to write*: often equivalent to *I should have written* (§ 356 b).

The Subjunctive and Optative Moods.

☞ The work done in Latin by the Subjunctive Mood is done in Greek by two Moods—the Subjunctive and the Optative. What the *original* meaning or meanings of the Subjunctive and Optative were, it is difficult to determine; for all their principal meanings were fully developed before Greek existed as an independent language. The following sections (§§ 497-510) deal only with the meanings which these Moods have in the actual usage of Attic Greek, and it must not be supposed that the meaning which stands first in the catalogue is necessarily the more *original* meaning. Some grammarians hold that the Subjunctive originally expressed *will*, and that the meaning of *futurity* was developed out of this; others hold that the contrary process is more likely to have taken place.

In Simple Sentences and Principal Clauses, and also in most Subordinate Clauses, the Subjunctive and Optative have meanings which may be traced to some fundamental or original meaning (Will or Futurity in the case of the Subjunctive, Wish or Possibility or Futurity in the case of the Optative). But in some Subordinate Clauses their meanings have become so weakened that the Mood seems purely formal, and may be translated by the English Indicative.

For the chief constructions here brought together under a common head, Rules have already been given under the various heads of 'Sentence Construction' (§§ 339-371), to which reference is here made.

THE SUBJUNCTIVE MOOD.

497 The uses of the Subjunctive in Attic Greek fall into two classes :—

- (A) Uses in which it is never accompanied by $\delta\upsilon$:
- (B) Uses in which it is ordinarily accompanied by $\delta\upsilon$ (attached to a Relative or a Subordinating Conjunction).

The Negative of the Subjunctive, whether accompanied or unaccompanied by $\delta\upsilon$, is always $\mu\eta$ in Attic (except in dependence on $\mu\eta$ *lest*, § 499 b).

(A) The Subjunctive unaccompanied by ἄν.

498 When unaccompanied by ἄν, the Subjunctive marks an action as *willed* or *desired*:—

(1) In Simple Sentences and Principal Clauses :

(a) Commands :

Εἰπωμεν. *Speak we or let us speak* : § 341 a.

Μὴ εἴπῃς. *Do not speak* : Prohibition, § 341 b.

(b) Deliberative Questions :

Εἰπωμεν ἢ μὴ εἰπωμεν ; *Are we to speak or are we not to speak* ? § 344 b. Deliberative Questions are *Command-Questions* ; the Subjunctive enquires as to what *is to be done*, and the answer to it is given by a Command (e.g. εἶπατε *speak*, μὴ εἰπήτε *do not speak*).

499 (2) In Subordinate Clauses

(a) Final Clauses :

Ἦκω ἵνα (or ὅπως) εἴπω. *I have come in order that I may speak or in order to speak* : § 350. Here a result is marked as *willed* (Subjunctive of Purpose).

This construction is sometimes extended to Noun Clauses depending on Verbs of Effort:—

Πράξουσιν ὅπως πόλεμος γένηται. *They will cause war to break out* : § 369 a, Obs. 3.

(b) Noun Clauses depending on Verbs of *fearing* :

Φοβοῦμαι μὴ εἴπῃς. *I fear lest you may speak* : § 367.5, § 368 f. Originally *I have a fear* : *do not speak* (Prohibition).

(c) Dependent Deliberative Questions :

Ἄπορῶ ὅ τι εἴπω. *I am in doubt what to say* : § 370 b, ii.

This construction is sometimes extended to Relative Clauses and to Noun Clauses depending on Verbs of Will:—

Οὐκ ἔχω ὅ τι εἴπω. *I have nothing to say* : p. 208 foll., Obs. 3, 4.

Βούλει λάβωμαι ; *Dost wish that I should lay hold* ? p. 226, Obs. 3.

(B) The Subjunctive accompanied by ἄν.

500 When accompanied by ἄν (attached to a Relative or a Subordinating Conjunction), the Subjunctive marks an action as either (1) *prospective* or (2) *general* :—

(1) *Prospective*, i.e. merely contemplated as a future contingency :

*Α ἄν εἴπῃς, ταῦτα πεπράξεται. *Whatever you say (= shall say, dixeris), shall at once be done* : § 364.1.

So, with a Principal Clause referring to the future,

ὅταν (or ἐπειδὴν) εἴπῃς *as soon as you speak* : § 347.2 a.

ἔάν εἴπῃς *if you speak* (Future Condition) : § 354.1 c.

ὥς ἄν (or ὅπως ἄν) εἴπῃς *as you shall direct or in whatever way you shall say* : § 359.1.

Περιμένω (or περιμενῶ) ἕως ἄν εἴπῃς. *I am waiting (or I shall wait) until you speak* (dñec dicās or dixeris) : § 347.2 a.

Obs. The Greek Subjunctive after ἕως ἄν and πρὶν ἄν corresponds exactly to the Latin Subjunctive (Present or Perfect) after *dñec, dum, quoad, antequam* and *priusquam* ; cf. cārus eris Rōmae dñec tē dēserat aetās *thou shalt be beloved at Rome till youth and good looks shall forsake thee* (Hor. *Epist.* I. 20, 10; not *dēseret*). Words meaning *until* regularly take the Subjunctive in Latin, when the action is to be marked as prospective; and in many instances the idea of 'purpose' is excluded.

501 (2) *General* (in *Ever*-clauses) :

Πορεύονται τε αἱ ἀγέλαι ἢ ἄν αὐτὰς εὐθύνωσιν οἱ νομῆς, νέμονται τε χωρία ἐφ' ὅποια ἄν αὐτὰς ἐφίωσιν, ἀπέχονται τε ὧν ἄν αὐτὰς ἀπείργωσιν· καὶ τοῖς καρποῖς ἕωςι τοὺς νομέας χρῆσθαι οὕτως ὅπως ἄν αὐτοὶ βούλωνται. *Herdsmen are in the habit of going wherever the herdsmen direct them, and of pasturing on any lands on to which they turn them, and of abstaining from those from which they debar them : and the profits they permit the herdsmen to enjoy in whatever way they themselves please* : § 348, § 364.1, § 359.1:

Ἐάν εἴπῃς, πιστεύω. *If you speak, I always believe* : § 354*.

502 **Omission of *ἄν*.**—The *ἄν* is sometimes omitted (frequently in poetry, rarely in prose).

In some cases the omission produces no perceptible difference of meaning:—

Μὴ στέναζε, πρὶν μάθης. *Lament*
not till thou learn: Soph.
Phil. 917 (prospective),
quoted in note on p. 187.

Φράσῃς μοι μὴ πέρα, πρὶν ἂν μάθω.
Tell me no more, until I
learn: Soph. *Phil.* 392 (pros-
pective): cf. § 347.3.

Ἐπιχόριον ὃν ἡμῖν οὐ μὲν βραχεῖς
ἀρκῶσι μὴ πολλοῖς χρῆσθαι,
It being our national custom
not to use many words wher-
ever few suffice,

πλείοσι δὲ ἐν ᾧ ἂν καιρὸς ᾖ, *but [to*
use] a greater number wher-
ever there is occasion: Thuc.
iv. 17.2 (general), quoted in
§ 365.4.

But in other cases the **bare subjunctive** has a meaning akin to that of the Subjunctive of Will (§ 498):—

(a) *Ei* with the bare Subjunctive:

Δυστάλαινδ' τὰρ' ἐγώ, | εἰ σου στερηθῶ. *Then wretched indeed am I,*
if I must lose thee (if I be bereft of thee): Soph. *O. C.* 1442,
cf. *Ant.* 710, καὶ τις ᾗ σοφὸς *wise though a man be* (etsi sapiens sit).

(b) Relative Clauses with the bare Subjunctive sometimes have a restrictive meaning, or exhibit the *character* of the Antecedent, and may be called *Characterizing Clauses*:

Τῶν ἐλευθέρων | οὐδεὶς κακίῳ δοῦλος, ὅστις ἐσθλὸς ᾖ. *No slave that is*
honest (nullus servus qui probus sit) is worse than the freeborn:
Eur. Ion 855, cf. Soph. *O. C.* 395, ὅς νέος πύσῃ = qui juvenis
prōciderit; *El.* 771. 1060. [*Lat. Gram.* § 504.]

Contrast the different meaning of ὅστις ἂν ᾖ *whoever he is, or whoever he may be*: § 365.3.

Note on the Subjunctive with *ὅπως ἂν* and *ὥς ἂν*.

502* The Subjunctive with *ὅπως ἂν* and *ὥς ἂν* in Final Clauses (§ 350, Obs. 1) and Noun Clauses (§ 369 a, Obs. 3) is probably of prospective origin, i.e. originally denoted Futurity rather than Will:—

Τοῦτ' αὐτὸ νῦν διδάσχ' ὅπως ἂν ἐμάθω. *Teach me that very thing,*
that so I may learn: Soph. *O. C.* 575.

The original meaning of *ὅπως* and *ὥς* is *how*; thus *ὅπως ἂν ἐμάθω* may have been originally *how I shall learn*, hence *in order that I may learn* (= *ὅπως* with the Subjunctive of Purpose, § 499 a); in this sense *ὅπως ἂν* (not *ὥς ἂν*) remained in use in good prose, especially in the formal language of inscriptions. "*Ὅπως* with the Future Indicative in Noun Clauses (§ 367.4, § 369 a) appears to have had a similar history.

THE OPTATIVE MOOD.

503 The uses of the Optative in Attic Greek fall into two classes:—

(A) Uses of the Optative without *ἄν* :

(B) Uses of the Optative with *ἄν*.

The Negative of the Optative without *ἄν* is generally *μή* (but see § 504 e); that of the Optative with *ἄν* is always *οὐ*.

(A) The Optative without *ἄν*.

(1) In expressions of Wish relating to the future ; Neg. *μή* :—

Εἴποις. May you speak (sometimes almost = a Command) :
§ 342.

From this use the Optative derived its name ('Mood of Wishing').

The Optative of Wish is sometimes found in subordination :

ὁρῶ σε διώκοντα ἄν μὴ τύχοις I see thee pursuing things which mayest thou never get : § 365.2.

504 (2) In Subordinate Clauses depending on a tense of past time :—

(a) Final Clauses ; Neg. *μή* :

**Ἦκον ἵνα (or ὅπως) εἴποιμι. I had come in order that I might speak or in order to speak :* § 350.

Sometimes in Noun Clauses depending on Verbs of Effort :

**Ἐμχανήσατο ὅπως εἴποι. He contrived to speak :* § 369 a, Obs. 3.

(b) Dependent Deliberative Questions ; Neg. *μή* :

**Ἠπόρουν ὅ τι εἴποιμι. I was in doubt what I was to say or what to say :* § 370 b, ii.

Hence extended to Relative Clauses (p. 208 foll., Obs. 3, 4) :

Οὐκ εἶχον ὅ τι εἴποιμι. I had nothing to say.

(c) Prospective Clauses (Relative, Temporal, Local, Conditional, or Comparative) ; Neg. *μή* :

**Ἔτοιμος ἦν ταῦτα ποιεῖν ἃ εἴποις. I was ready to do what you should direct :* § 364.1.

Περίμενον ἕως αὐτοῦ εἴποι. I waited till the master himself should speak : § 347, 2 a.

For If-clauses in this construction see § 357 c, Obs. 1.

(d) *Ever*-clauses (Relative, Temporal, Local, Conditional, or Comparative); Neg. μή:

Ἐπορεύοντο ἢ αὐτοὺς εὐθύνει, ἀπείχοντο δὲ ὧν αὐτοὺς ἀπείργοι, εἰς δὲ χρῆσθαι αὐτοῖς ὅπως βούλουτο. *They used to march wherever he directed them, and to abstain from anything from which he debarred them, and to permit him to treat them in whatever way he pleased: § 348, § 364.1, § 359.1.*

Εἰ δέ τι δόξειεν αὐτῷ σημαίνεσθαι παρὰ τῶν θεῶν, οὐκ ἂν ἐπεισθῇ παρὰ τὰ σημαινόμενα ποιῆσαι. *But if anything seemed to him to be pointed out by the gods, he would never be persuaded to act contrary to what they indicated: § 354* (Aorist Indic. with iterative ἄν in Principal Clause; § 339*).*

(e) Clauses of Indirect Speech, expressing the words or views of another, or of oneself on another occasion; Neg. οὐ or μή, according as the Direct Speech would have had οὐ or μή:

Εἶπεν ὅτι φιλαθήναιος εἶη. *He said that he was a lover of Athens: § 370 c, § 371.*

Ὑπέσχετο | τὸν ἄνδρ' Ἀχαιοῖς τόνδε δηλώσειν ἄγων— | οἷοιτο μὲν μάλισθ' ἐκούσιον λαβών. *He promised to bring this man and show him to the Achaeans—most probably, he thought [as he said], taking him with his consent.*

The same kind of Optative is also found in Causal Clauses (Virtually Indirect):—

Τὸν Περικλέα ἐκάκιζον, ὅτι οὐκ ἐπεξάγοι. *They abused Pericles on the ground that (= because, as they said) he did not lead them out: quod nōn ēduceret, § 349.*

Obs. Many Subordinate Clauses of Indirect Speech are at the same time Prospective Clauses or *Ever*-clauses, and the Optative in them belongs also to the headings above (c, d):—

Ἡῶξαντο σωτήρια θύσειν, ἔνθα πρῶτον εἰς φιλιᾶν γῆν ἀφίκοιντο. *They vowed that they would offer sacrifice for deliverance as soon as they should arrive at a friendly land.*

505 (3) In Subordinate Clauses depending on a tense of present or future time :—

(a) Subordinate to a Principal Clause containing an Optative with *ἄν*; Negative (of the Subordinate Clause) *μή* :

Εἰ εἶποις, ἡσθέην ἄν. *If you were to speak, I should rejoice.*

Both Clauses refer to future time : § 355.1 c.

Πῶς ἂν δοίην ὁ τι μὴ αὐτὸς ἔχοιμι ; *How could I give what I did not myself possess ?* : § 365.6.

(b) Subordinate to a Principal Clause containing an Indicative without *ἄν* or an expression of Command or Wish :

ὦ παρθέν', εἰ σώσαιμί σ', εἴσθ μοι χάριν ; *Should I save thee, maiden, wilt thou be grateful to me ?* Eur. *Andromeda*, frag. 126.

Εἴ τις τάδε παραβαίνει, ἐναγῆς ἔστω. *Should anyone transgress these laws, let him be accursed* : Aesch. iii. 110.

Εἰ δ' οὖν τι κάκτρέποιτο τοῦ πρόσθεν λόγον, *Be that as it may,*
Οὔτοι ποτ', ὦναξ, τόν γε Λαῖον φόνον *should he swerve a*
Φανεί δικαίως ὀρθόν. Soph. O. T. 851 f. *whit from his former speech, never, king, will he show the murder of Laius to be truly square to prophecy.*

Ἄλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν. *But whomsoever the city should appoint, him we are bound to obey* : Soph. *Antig.* 666.

Conditional Sentences of this form belong to the third Class of Conditional Sentences referred to in § 353 (Class C; note on p. 191) : they are fairly common in good prose as well as verse ; and, like the corresponding constructions in English, Latin, and other languages, they involve no *anacoluthon* or mixture of constructions. Compare in English "Should he upbraid, I own that he'll prevail," where the *should* expresses a certain reserve in referring to the future, similar in kind though different in degree from that expressed by *were to* (§ 355.1 c) : see *Lat. Gram.* § 501.

506 In some instances the subordinate Optative is due to **Assimilation of Mood** : *Ὀλοιο μήπω, πρὶν μάθοιμι.* *Perish not yet, until I learn* : Soph. *Phil.* 961 ; cf. § 365.5 a.

(B) The Optative with *ἄν*.

- 507** The Optative with *ἄν* has two meanings in Attic; (1) *conditional*; (2) *potential*: the conditional meaning is the more common of the two. The Negative is in either case *οὐ*.

(1) *Conditional*, in Principal Clauses of Conditional Sentences of which the If-clause has *εἰ* with the Optative (referring to future time):—

Εἴποιμι ἄν, εἰ κελεύεις. *I should speak, if you
were to bid me.*
Εἴποις ἄν, εἰ κελεύεις. *You would speak, if I
were to bid you.* } § 355.1 c.

Often without an If-clause: § 357 b.

- 508** (2) *Potential*, denoting Possibility:—

Εἴποιμι ἄν. (i) *I may (or might) say:*
sometimes *I can (or could) say* } § 340.

Hence a number of derived meanings:—

(ii) *I will (would or am inclined to) say*: almost
= ἐθέλω εἰπεῖν.*

(iii) *I shall say*: a Future-equivalent, § 340, Obs. 3.

Εἴποις ἄν. (i) *You may (or might) say:*
sometimes *you can (or could) say.*

(ii) *You shall (or should) say*: a form of Command,
§ 340, Obs. 2, § 341 a, Obs. 3; cf. the
English 'you may go' or 'you can go,
equivalent to 'go'.†

(iii) *You will say*: a Future-equivalent.

With *πῶς*, these Optatives with *ἄν* may become expressions of Wish:—

Πῶς ἄν εἴποις. *Would that you would speak* (§ 342, Obs. 3).

- 509** The Conditional and the Potential Optative with *ἄν* may be subordinated to a Relative or a word of relational origin:—

**Ἦν μὲν ἄν τις ἐλευθέρων ἀνθρώπων ἀνάγκην εἴποι, ἥδη πάρεστιν.* *What one may (or might) call the necessity of freemen, is already upon us:* § 340*, § 365.1. For an example of the Conditional Opt. in subordination see § 357 c.

* Cf. Aesch. *Prom.* 978 (quoted in § 354.3); Eur. *Ion* 668, 981, *στείχοιμι* ἄν *I will go*; Soph. *O. T.* 95, *λέγοιμι* ἄν *I will tell*.

† Cf. Eur. *Ion* 335, 1336, *λέγοις ἄν say on*; Soph. *El.* 637, *κλόεις ἄν hear*; 1491 *χωροῖς ἄν εἰσὼ go in* (Phil. 674, *pray go in*).

- 510** **Omission of *ἄν*.** The Potential Optative is sometimes found without *ἄν* in the poets, chiefly in dependence on *οὐκ ἔστιν ὅστις, οὐκ ἔσθ' ὅπως*, or equivalent expressions :—

*Οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ. There is no way by which I could make a false tale fair: Aesch. Agam. 620.**

Tenses of the Subjunctive and Optative.

- 511** The Tenses of the Subjunctive and Optative do not mark differences in the *time* of the action, like the corresponding tenses of the Indicative, but only differences in its *character* (as *going on, completed, occurring*, etc.); the *time* referred to by the different tenses of the Subjunctive and Optative depends on the Mood itself, and not upon the Tense of the Mood: thus in *εἴπωμεν ἢ σιγῶμεν*; *are we to speak or are we to keep silent?* the Aorist and the Present Subjunctive both denote the same time; similarly in *ἦκω ἵνα ἴδω, ἦκω ἵνα ὁρῶ*, *I have come in order that I may see.*

The tenses of the Subjunctive and Optative differ only in the same way as the tense-stems from which they are formed :—

- the Presents mark the action as *not completed* (i.e. as *going on or repeated*);
- the Perfects mark the action as *completed*;
- the Aorists mark the action as *occurring*.

* Here, and in the other passages in which this construction is found, the bare Optative denotes *could* rather than *should*; that is, it is Potential rather than Deliberative: Aesch. *Prom.* 292, *Choeph.* 172; Soph. *O. C.* 1172; Eur. *Alc.* 52 and 113-117; Aristoph. *Thesm.* 872. Precisely parallel passages may be quoted with *ἄν*: Aristoph. *Clouds*, 1181, *Wasps*, 212; Eur. *Alc.* 79, *El.* 224, *H. F.* 186, Soph. *Ant.* 912, 1156, *O. C.*, 1167. But these Optatives resemble the Deliberative Optative depending on a tense of past time in so far as the clause in which they stand is of *interrogative* origin: cf. p. 209, Obs. 4. The corresponding independent construction is extremely rare in Attic: *τίς λέγοι*; *who could tell?* Aesch. *Choeph.* 595; *τίς κατέσχοι*; *who could constrain?* Soph. *Ant.* 605 (Potential Optative without *ἄν* in a question).


512 The above statement is, however, subject to some limitations :—

(1) Where the Optative merely *represents* an Indicative (in Dependent Statements, Dependent Questions and Dependent Exclamations), its tenses have the same temporal meaning as the corresponding tenses of the Indicative :

*Ελεγον ὅτι ἀποθνήσκει (= ἀποθνήσκει). *I said "he is dying".*

*Ελεγον ὅτι ἀποθάνοι (= ἀπέθανεν). *I said "he died".*

*Ελεγον ὅτι ἀποθανοῖτο (= ἀποθανεῖται). *I said "he will die".*

 The Future Optative is used only in Noun Clauses, to represent the Future Indicative : see examples in § 368 a, § 369 a.

513 (2) The Aorist Subjunctive and Optative sometimes mark the action as *occurring before the action of the Principal Clause*, when the context makes the priority of the occurrence plain. This use is chiefly found in Prospective Clauses and *Ever-Clauses*; and in such cases the Greek Aorists correspond to tenses from the Perfect Stem in Latin :

	Greek.	Latin.
Pro- spec- tive Clauses	{ Aor. Subj. corresponds to Fut. Perf. Indic., or Perf. Subj.	
	{ Aor. Opt. „ „ Pluperf. Subj.	
Ever- Clauses	{ Aor. Subj. „ „ Perf. Indic.	
	{ Aor. Opt. „ „ Pluperf. Indic.	

*Επειδὴν ἅπαντα ἀκούσῃτε (audieritis), κρῖνατε : § 347.2 a.

Περιεμένομεν ἕως ἀνοιχθεῖν (apertus esset) τὸ δεσμωτήριον.

*Ὅταν ἄρξωνται ἐπιέναι, παιανίζουσιν. *Whenever they begin (coeperunt) to attack, they raise the paean : § 347.2 b.*

*Ὅποτε ἄρξαντο ἐπιέναι, ἐπαιάνιζον. *Whenever they began (coeperant) to attack, they used to raise the paean.*

*Ἄλλ' εὖθις ἐπιλήθῃ σὺ γ' ἅπ' ἂν καὶ μάθῃς. *But you straightway forget whatever you have learnt (didicisti) : § 364.1.*

514 Attic Greek has **no Sequence of Tenses**, such as is found in Latin and often in English. One of the most prominent differences between Attic Greek and Latin is that the former does not, and the latter does, adjust the tenses of Dependent Clauses to a past tense in the Principal Clause : see § 370 c.

OBS. The above statement does not apply to Homeric Greek, in which what was present to the person quoted is treated as now past (Monro, *Homeric Grammar*, § 270*).

515 Where Latin has past tenses of the Subjunctive adjusted to a past point of view, Greek has the *Optative Mood* (representing a Subjunctive or an Indicative in present time):—

516 Veniō ut videam. Ἐρχομαι ἵνα ἴδω. } § 350.
Veni ut vidērem. Ἦλθον ἵνα ἴδοιμι. }

517 Interrogō quid faciat. Ἐρωτῶ ὅ τι ποιεῖ. } § 370 b.
Interrogāvī quid faceret. Ἠρόμην ὅ τι ποιοίη. }

518 Vereor nē accidat. Φοβοῦμαι μὴ γένηται. } § 368 f.
Verēbar nē accideret. Ἐφοβούμην μὴ γένοιτο. }

519 But the original Subjunctive or Indicative is often retained after past tenses (Vivid Construction, § 350, Obs. 2 ; § 370, c.4):—

Ἦλθον ἵνα ἴδω. *I came to see.*

This is a favourite idiom with Thucydides:—

Ξυνεβούλευεν ἐκπλεῦσαι, ὅπως ἐπὶ πλεόν ὁ σῆτος ἀντίσχη. *He recommended that they should sail away, in order that the provisions might hold out longer.* Thuc. i. 65, 1.
Optative and Subjunctive in the same sentence, without difference of meaning: iii. 22, 5 ; vi. 96, 3 : ἑξακοσίους ἐξέκριναν, ὅπως φύλακες εἴησαν καὶ ταχὺ ξυνεστῶτες παραγίγνυνται.

The Imperative Mood.

520 The Imperative marks an action as *demand*ed ; Negative μὴ:—

(1) In Simple Sentences and Principal Clauses :

(a) Commands (*cf.* Subjunctive, § 498):

Εἰπέ. *Speak*: § 341 a.

Μὴ λέγε. *Do not speak*: Prohibition, § 341 b.

(b) Suppositions and Concessions (§ 343):

Προσευπάτω τινὰ φιλικῶς ὁ τε ἄρχων καὶ ὁ ἰδιώτης· τὴν ποτέρου πρόσρησιν μᾶλλον εἰφραίνειν τὸν ἀκούσαντα νομίζει; *Suppose both the ruler and the private citizen to address a person in a friendly way ; whose greeting do you think gives the greater pleasure to the hearer?* Xen. *Hiero*, viii. 3, *cf.* 4 : προσευπάτω = fac aliquid or alloquātur ; equivalent in meaning to an If-clause.

(c) Questions (*Command-Questions*; *cf.* Subjunctive, § 498 b):

Τετάρθω ἡμῖν κατὰ δημοκρατίαν ὁ τοιοῦτος ἀνὴρ, ὡς δημοκρατικὸς ὢν; Τετάρθω, ἔφη. *Is a man of this character to be set over against democracy by us, as being democratical? Let him be so set, he replied.* Plato, *Repub.* 561 e ; *cf.* μὴ ἐξέστω, *Politicus*, 295 e. On this interrogative Imperative see § 521, Obs.

521 (2) In Subordinate Clauses :

Οἶσθ' ὅν ῃ δρᾶσον; *Knowest thou then what thou must do?* § 365.2.

Οἶσθ' ὡς ποιήσον; *Knowest thou how thou must act?* Soph. O. T. 543.

*Ἄνδρας τάσσει οἱ φυλαξάντων τὴν πόλιν. *He posts men to guard (lit. who shall guard) the city: cf. Subjunctive, § 499 a.*

Χρὴ δεῖξαι ὅτι ὧν μὲν ἐφίενται, πρὸς τοὺς μὴ ἀμυνομένους ἐπιόντες κτάσθων. *We ought to show them that what they covet they must acquire by attacking those who do not defend themselves: Thuc. iv. 92, 7.*

Obs. The Interrogative Imperative (§ 520 c) and the Imperative in Subordinate Clauses are comparatively rare in Greek, and unfamiliar in English and Latin idiom; but they are perfectly legitimate, and logically unobjectionable. We may, perhaps, compare such interrogative English sentences as "Have a glass of wine?" "Come out for a walk?" and "To a solemn feast I will invite young Selim Calymath, where *be thou* present" (Marlowe, *Jew of Malta*: here, however, the Relative Clause is co-ordinate in effect: § 314*).

522 The **Tenses of the Imperative**, like the Tenses of the Subjunctive and Optative, differ from one another only to the same extent as the tense-stems from which they are formed: they do not refer to different *times*. On the distinction between the Present and the Aorist in Commands, see § 341 a, Obs. 1 and § 341 b, Obs. 1.**523** The Perfect Imperative is found chiefly in the Passive Voice, 3rd Pers. Sing. (like τετάχθω, § 521 c):—

Ταῦτα μὲν δὴ ταύτῃ εἰρήσθω. *Let so much have been thus said = let what has been thus said be sufficient.*

The 2nd Person of the Perfect Imperative Passive is unusual, except in Verbs whose Perfect is a simple Present in meaning (μύμνησο *remember*, etc., § 490):—

Μὴ πεφόβησθε. *Be not afraid.*

Πέπαισο. *Have done! (Not another word!)*

The Perfect Imperative Active is unusual, except in Verbs whose Perfect is a simple Present in meaning:—

*Ἐσταθι. *Stand.* Ἐστάτω. *Let him stand.*

Τέθναθι. *Die.* Τεθνάτω. *Let him die.*

*Ἰστω Ζεὺς. *Zeus be my witness.*

*Ἐνδον κέκραχθι. *Bawl within.* Μὴ κεκράγατε. *Don't bawl.*

VERB-NOUNS AND VERB-ADJECTIVES.

524 Verb-Nouns and Verb-Adjectives retain their verbal nature:—

1. They take the same Case as the Verb to which they belong:
τίθεσθαι νόμους to pass laws, πείθεσθαι νόμους to obey laws.
τιθέμενοι νόμους passing laws, πειθόμενοι νόμοις obeying laws.
2. They are qualified by Adverbs:
καλῶς ἀποθνήσκειν to die nobly or noble dying (cf. καλὸς θάνατος a noble death)
καλῶς ἀποθνήσκων dying nobly.

The Infinitive.

525 The Infinitive is by origin the Dative (or the Locative) of a Noun: *μανθάνειν for learning*. But the datival meaning became obscured in early times, and so the Infinitive came to be used for other Cases, especially the Accusative. The history of the English Infinitive with *to* is similar (see *English Accidence*, § 151).

The Negative of the Infinitive is *μῆ*, except in dependence on verbs of *saying* and *thinking*, where its Negative is generally *οὐ* (sometimes *μή*; see § 368 a, Obs. 2).

526 The Infinitive is used:—

(a) As Subject, chiefly of Impersonal Verbs and similar expressions formed with *ἔστι* and a Predicate Adjective or Predicate Noun (see list in § 368 g):

Ἄλλ' ἢ καλῶς ζῆν ἢ καλῶς τεθνηκέναι | τὸν εὐγενῆ χρή. But
nobly to live (honestē vivere) or forthwith nobly die is
the part of the nobly born.

Obs. The Infinitive in *ἔρα ἔστιν ἀπτεῖναι* *it is time to depart* (tempus est abire) shows its original datival meaning: *it is time for departing*.

(b) As a Predicate Noun:

Τὸ δίκην δίδόναι πότερον πάσχειν τί ἐστιν ἢ ποιεῖν; *Is paying a penalty* (Subject, § 534) *suffering something or doing something?*

(c) As Object, depending on certain verbs (§ 330, p. 171):

Τόλμησον φρονεῖν. *Resolve to be wise.* Sapere audē.

(d) As one of two Objects, depending on certain Verbs (§ 333):

Διδάσκω σε ἑλληνίζειν. *I am teaching you to speak Greek.*

Doceō tē Graecē loqui.

- 527** (e) As an Adjunct (Adverb-equivalent): here the original *dativus* meaning comes out clearly, and the Infinitive denotes *destination* or *purpose*. In the following adverbial uses the Infinitive is generally Active, or has Active meaning.

- (i) Depending on certain Adjectives (Infinitive of Destination):

Adjectives denoting	<i>fit, capable,</i>	ικανός, επιτήδειος, δυνατός, οίος, οἷός τε,
		δσος, δεινός (<i>clever</i>), ἐτοῖμος (<i>ready</i>)
	<i>worthy, unworthy,</i>	ἀξίος, ἀνάξιος
	<i>easy, difficult,</i>	ῥᾱδίος, χαλεπός
	<i>pleasant, unpleasant,</i> and the like.	ἡδύς, φοβερός, στυγρός

*Αξίός ἐστιν ἐπαινεῖσαι. *He is worthy to be praised*: lit. *he is a worthy person for praising*. The corresponding Latin construction is mainly poetical: *cantāri dignus* *worthy to be sung* = *dignus qui cantētur*.

*Ὁξύτατοί ἐστε γινῶναι τὰ ῥηθέντα. *You are very quick at understanding what is said*.

οικία ἡδίστη ἐνδιατᾶσθαι *a very pleasant house to live in*.

ῥᾱδίος εὑρεῖν *easy to find* (*facilis inventū*).

φοβερὸς ὄρᾱν *terrible to look at* (*horribilis aspectū*).

- 528** (ii) Depending on certain Verbs (Infinitive of Purpose):

Verbs of	<i>giving, entrusting</i>	δίδωμι, παρέχω, ἐπιτρέπω
	<i>taking, receiving</i>	λαμβάνω, δέχομαι
	<i>choosing, appointing</i>	αἰροῦμαι, καθίστημι, ἐφίστημι
	<i>sending, bringing</i>	πέμπω, φέρω
	and the like.	

Τὸ σῶμα τοῖς συγγενέσιν ἔδωκε θάψαι. *He gave the body to the relatives to bury* (*corpus propinquis tradidit sepeliendum*). The corresponding Latin construction with the Infinitive is mainly poetical: *lōricam dōnat habēre virō* *he gives the hero a breastplate to wear*.

Δός μοι πιεῖν. *Give me to drink* (imitated in the Latin *dā bibere* = *dā ut bibam*).

Τὸ ἥμισυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον.
Half of the army he left to guard the camp.

Πέμψον δ' ἐκείνον ἀντὶ σαντοῦ μαθάνειν. *But send him to learn instead of you.* So in prose: Thuc. iv. 132, 3 ἐπιδεῖν πεμψάντων, vi. 8, 2, etc., and Xenophon.

Οὐκ εἶχον ἀργύριον ἐπιστίζεισθαι. *They had no money to buy provisions.*

529 (iii) Used absolutely, in expressions like the following :

ὀλίγου (or μικροῦ) δεῖν *nearly* :

ἐκὼν εἶναι *voluntarily* (mostly with a Negative) :

τὸ νῦν εἶναι *for the present* :

ὡς εἰπεῖν or ὡς ἔπος εἰπεῖν *so to speak, almost* :

[ὡς] συνελόντι εἰπεῖν *to speak summarily* ; § 424 :

[ὡς] ἐμοὶ δοκεῖν *as it seems to me.*

Οὐχ ὁμολογήσομεν ἐκόντες εἶναι. *We shall not concede the point if we can help it* (lit. *voluntarily*).

Ἀληθές γε ὡς ἔπος εἰπεῖν οὐδὲν εἰρήκασιν. *They have hardly uttered a word of truth.*

OBS. Ὡς ἔπος εἰπεῖν is used, not like *ut ita dicam* to apologise for a strong metaphor, but to modify a general statement, implying that it is not to be taken too strictly: ποτέρως λέγεις τὸν κρείττονα, τὸν ὡς ἔπος εἰπεῖν, ἢ τὸν ἀκριβεῖ λόγῳ; Plato, *Repub.* 341 b. Hence it is very common with πᾶς, οὐδεὶς, etc.

530 (f) Forming a Predicate (like a Finite Verb) :—

(i) In Simple Sentences, as an expression of Command :

Οἷς μὴ πελάζειν *Do not approach these* (= μὴ πέλαζε) :
 Aesch. *Prom.* 712; also in prose (e.g. Thuc. v. 9, 5, with Voc.).

(ii) In Subordinate Clauses (Dependent Statements and Commands, § 367.1, § 368 a, b, c, g, § 369 b, c) :

Σωκράτης ἡγείτο θεοὺς πάντα εἰδέναι. *Socrates held that the gods know everything.*

Ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός. *Alexander asserted that he was a son of Zeus.*

- 531** The Infinitive (with or without a Subject Accusative) is sometimes used in Exclamations or Indignant Questions:—

Τουτοῦλ' τρέφειν κύνα. *To think of keeping a dog like that!* Aristoph. *Wasps*, 835.

Τούτον δὲ ὑβρίζειν, ἀναπνεῖν δέ. *But to think that this man should behave outrageously, and yet draw his breath!* Demosth. *Meid.* 582.2: cf. Mēne inceptō dēsistere victam!

- 532** 1. The **Subject of an Infinitive** is either expressed by an Accusative or not expressed at all; see § 367.1 (with Obs. 1 and 2).

2. Predicate Adjectives or Nouns attached to a Subjectless Infinitive either (a) agree with the word to which they refer, or (b) stand in the Accusative:—

(a) Ἐξεστὶν ἡμῖν εὐδαίμοσιν εἶναι. *Licet nobis esse beātis.*

(b) Ἐξεστὶν ἡμῖν εὐδαίμονας εἶναι. (*Accus. rare in Latin.*)
We are permitted to be happy: lit. To-be-happy (Subject) is permitted to us.

(a) Δέονται ἡμῶν συμμάχων εἶναι. } *They ask us to be allies.*
(b) Δέονται ἡμῶν συμμάχους εἶναι. }

3. When there is no word (expressed or implied) with which the Predicate Adjective or Noun can agree, it *must* stand in the Accusative:—

Κραϊττόν ἐστιν εὐήθη δοκεῖν ἢ πονηρὸν εἶναι. *It is better to seem foolish than to be wicked* (Demosth. *adv. Lept.* 6).
So in Latin: *melius est vidēri stultum quam esse improbum. Cf. Consulem fieri magnificum est.*

*Ἔστιν (= ἔξεστιν) εὐδαίμονα εἶναι. *It is possible to be happy.*
So in Latin, when no Dative precedes: *clarum fieri licet one may become illustrious* (Sallust, *Cat.* 3). The Dative of the Predicate Adj. is rare in this case (*licet esse beātis*, Hor. *Sat.* i. 1, 19).

4. Even when a Dative precedes, the Predicate Adjective or Noun sometimes stands in the Accusative:—

*Ἐξεστὶν ὑμῖν φίλους γενέσθαι Λακεδαιμονίοις. *It is possible for you to become the friends of the Lacedaemonians:* Thuc. iv. 20, 3; cf. Xen. *Hell.* iv. 8, 4, *Oec.* 11, 23, etc. . Lat. *Civi Rōmānō licet esse Gaditānum, a Roman citizen may be a citizen of Gades* (Cic. *Pro Balbo*, 19).

5. Attributes attached to a Subjectless Infinitive obey the same law:—

Δίκαιον εἶδ' πράττοντα μεμνήσθαι θεοῦ. *It is right when one is prosperous to remember God* (Menander): cf. *Magna laus est tantās rēs solum gessisse.*

Tenses of the Infinitive.

533 1. The **Present, Perfect and Aorist Infinitive** do not in themselves mark differences of *time*, but only differences in the *character* of the action :—

The Present Infinitive marks the action as *not completed*
(i.e. as *going on or repeated*) :

The Perfect Infinitive marks the action as *completed* :

The Aorist Infinitive marks the action as *occurring*.

ᾠρᾱ ἐστὶ βουλευέσθαι *it is time to be deliberating* :

ᾠρᾱ ἐστὶ βεβουλευέσθαι *it is time to have done deliberating* :

ᾠρᾱ ἐστὶ βουλευέσασθαι *it is time to deliberate*.

Ἦσθῆναι μὲν ἐστὶ ταχέως ὥσπερ ὀργισθῆναι, ἡδεσθαι δ' οὐ.
It is possible to become pleased (ingressive) quickly,
just as it is possible to get angry quickly, but it is not
possible to be pleased quickly.

Here the Aorist refers to the same *time* as the Present ; cf.
§ 330, Obs. 2.

2. But in Dependent Statements the Aorist Infinitive marks the action as *having occurred before the action of the Principal Clause*, and so differs from the Present and Perfect Infinitive :—

{ φημὶ γράφειν *I say that I am writing or write*
 (I declare myself to be writing or to write) :
{ ἔφην γράφειν *I said that I was writing or used to write*
 (I declared myself to be writing or to be in the habit
 of writing) :
{ φημὶ γεγραφέναι *I say that I have written*
 (I declare myself to have written) :
{ ἔφην γεγραφέναι *I said that I had written*
 (I declared myself to have written) :
{ φημὶ γράψαι *I say that I wrote or have written :*
{ ἔφην γράψαι *I said that I wrote (previously) or had written.*

Here γράψαι differs from γράφειν and γεγραφέναι to the same extent as ἔγραψα from γράφω and γέγραφα (cf. §§ 482, 483).

Obs. 1. The Present Infinitive occasionally marks the action as *having been going on at some time previous to the action of the Principal Clause*, but only when the context makes this meaning clear :—

Λέγω αὐτὸν ἀποθνήσκειν ὅτε ἀφικόμεν. *I say that he was dying when I arrived : cf. Q. Scaevolam memoriā teneō, cum esset summā senectūte, cotidiē facere omnibus potestatem, . . . (used to give an opportunity).*

Obs. 2. The Perfect Infinitive may, like the Present, denote what *should be* (cf. § 368 g, § 369 b):—

Συμφέρει τῇ πόλει λεύσθαι τὸν νόμον. *It is to the interest of the state that the law should be null and void*: Dem. *Lept.* 1.

Εἶπον τὴν θύραν κεκλῆσθαι. *They commanded that the door should be shut (should be in a closed condition)*: Xen. *Hell.* v. 4, 7.

3. The **Future Infinitive** marks an action as *in prospect*, and is used chiefly in Dependent Statements:—

φημὶ γράψεν *I say that I shall write*: } § 368 a.
εἶφην γράψεν *I said that I should write*: }

lit. *I declare (declared) myself to be going to write.*

ἐλπίζω νικήσεν *I hope that I shall conquer* } § 330, Obs. 4.
ἤλπιζον νικήσεν *I hoped that I should conquer*: }

4. But μέλλω and a few other verbs of the same class (§ 330) may take a Future Infinitive, not in a Dependent Statement:—

μέλλω οἰκοδομήσεν or οἰκοδομεῖν *I am going to build.*

Obs. 3. The following verbs are found with a Future Infinitive in Thucydides, according to MSS.: διανοοῦμαι *I intend* (iv. 115, 2 and four other places), βούλομαι *I wish* (vi. 57, 2), ἐφίεμαι *I desire* (vi. 6, 1), δέομαι *I ask* (i. 27, 2): with some others the MS. authority is less good, and editors generally prefer the Pres. or Aor. Infin.

5. A common substitute for the Future Infinitive in Dependent Statements is the Aorist Infinitive with ἄν:—

Πῶς ἂν οἷε ἐκβῆναι τὸ πρᾶγμα; *How do you think the affair is likely to turn out?*

Οὐκ ἂν ἡγείτο τοὺς ἄνδρας φυγεῖν. *He did not think that the men were likely to run away.*

Here the Infinitive with ἄν represents a Potential Optative with ἄν: ἐκβαίη ἄν *it might turn out = it will probably turn out*; cf. § 508 and § 340, Obs. 3. Compare the Conditional Infinitive with ἄν, § 357 c, Obs. 2 (i). Note that the ἄν is often placed in an unemphatic position in the sentence, under the shadow, so to speak, of an emphatic word: cf. § 599, Obs. 1.

The Infinitive with the Article.

534 The Greek Infinitive shows its character as a Noun very clearly in the fact that it can take the Article (Neuter); yet even with the Article it does not lose its character as a Verb: τὸ καλῶς ἀποθνήσκειν *the noble death or the fact of dying nobly* (cf. τὸ καλὸς θάνατος); τὸ θάνατον δεδιέναι *the fear of death* (cf. τὸ δέος τοῦ θανάτου); τὸ γὰρ σφαγῆναι τόνδ' ἐμοὶ βάρος μέγα *for that this man should be slaughtered is to me great heaviness*, Eur. *I. T.* 598 (cf. ὁ φόνος τοῦδε *the murder of this man*).

535 The Infinitive with the Article is capable of all the constructions of an ordinary Noun; its Oblique cases correspond in general to those of the Latin Gerund:—

τὸ μαθάνειν *learning or to learn* (discere)
ἐπὶ (εἰς, πρὸς) τὸ μαθάνειν *for learning* (ad discendum)
τοῦ μαθάνειν *of learning* (discendi)
τῷ μαθάνειν *by learning, to learning, etc.* (discendō).

536 Thus it is used:—

(1) In most of the constructions of the Infinitive without the Article (§§ 526-531):

Τὸ κολάζεσθαι τῇ ψυχῇ ἄμεινόν ἐστιν ἢ ἡ ἀκολασίᾳ. *To be chastened is better for the soul than unchastened self-indulgence*: § 526 a.

Καλοῦσιν ἀκολασίαν τὸ ὑπὸ τῶν ἡδονῶν ἀρχεσθαι. *They call being governed by pleasures intemperance*: § 526 c.

Τὸ σπεῖδειν σοι παραινῶ. *I recommend thee to make haste* (*I commend speed to thee*): § 526 d.

Τὸ δὲ βιά πολῖτῶν δρᾶν ἑφῦν ἀμήχανος. *I am by nature helpless to act in defiance of the state*: § 527.

Τὸ ἐπ' ἐκείνους εἶναι ἀπολώλατε. *For aught they care you are ruined men*: § 529.

Τῆς μωρίας· τὸ Δία νομίζεις, ὄντα" τηλικουτονί. *What folly! to believe in Zeus, now you are so big!* § 531. The Infin. of Exclamation has the Article more commonly than not: Aristoph. *Clouds*, 819, 268; Soph. *Phil.* 234; Eur. *Med.* 1051; Xen. *Cyr.* ii. 2, 3, etc.

OBS. The Infin. with the Article is rare in Dependent Statements (§ 530 ii.):—

Ἐξομεῖ τὸ μὴ εἰδέναι; *Will you deny on oath that you know?* Soph. *Ant.* 535; for the μὴ see § 368 b.

537 (2) In many constructions where the bare Infinitive could not stand :—

(a) In the relation of a Genitive or Dative :

Καλῶς ἀποθανεῖν κρείττον ἐστὶ τοῦ αἰσχρῶς ζῆν. *A noble death is better than a shameful life* : § 411 a.

Οὐδὲν οὔτε ἀναιδείας οὔτε τοῦ ψεύδεσθαι παραλείψει. *He will not stick at any sort of impudence or lying* : § 391.

Νίκησον ὀργὴν τῷ λογίζεσθαι καλῶς. *Conquer anger by sound reasoning* : § 429.

538 (b) Depending on Prepositions :

Διὰ τὸ φιλομαθῆς εἶναι πολλὰ τοὺς παρόντας ἀνθρώπῃ. *Owing to being eager for knowledge (= Causal Clause) he used to put many questions to those present.*

Οἱ ἄνθρωποι πάντα ποιοῦσιν ὑπὲρ τοῦ μὴ δοῦναι δίκην. *Men do anything in order not to suffer punishment.*

Οὐκ ἐπὶ τῷ δοῦλοι εἶναι ἐκπέμπονται οἱ ἀποικοί. *Not on the understanding that they shall be slaves are colonists sent out.*

Notes on the Infinitive with the Article.

539 1. Predicate Adjectives or Nouns attached to the Infinitive with the Article agree with the word to which they refer ; hence the Nominative in the examples above (§ 538 ; cf. § 532.2).

2. The Negative of the Infin. with the Article is always *μή* ; cf. § 538 (second ex.), and below (Note 3).

3. The Aorist of the Infinitive with the Article and an Accusative Subject generally marks the action as *past* :—

Τὸ μηδεμίαν τῶν πόλεων ἁλῶναι πολιορκίᾳ μέγιστόν ἐστι σημεῖον τοῦ διὰ τούτους πεισθέντας τοὺς Φωκίᾶς ὡς ὑπὸ τοῦ Φιλίππου σωθῆσονται ταῦτα παθεῖν. *The fact that not one of the towns was taken by siege is the strongest proof that the Phocians suffered this only because they were induced by these men to believe that they would be saved by Philip* : Demosth. *Fals. Leg.* 61.

But it may also be timeless, like the bare Infin. : see example in § 534.

4. The Infin. with the Article may have *ἄν* :—

Ξημεῖον εἶναι τοῦ καὶ ἄλλο τι ἂν αὐτοὺς ἀνδρείως ὑπομείναι. [*He said*] *that it was a proof that they would manfully endure any other hardships* : Thuc. iv. 120, 4.

5. Verbs of *preventing*, which may take μή with the Infinitive (§ 369 c), may also take τὸ μή without difference of meaning:—

εἶρξω σε μὴ πλεῖν or τὸ μὴ πλεῖν *I shall prevent you from sailing (originally for sailing, in regard to sailing).*

These verbs may also take the Genitive (denoting *from*):

εἶρξω σε τοῦ πλεῖν *I shall prevent you from sailing.*

By a mixture of these forms of speech (each logically correct) arises a curious and wholly illogical idiom of the Greek language:

εἶρξω σε τοῦ μὴ πλεῖν *I shall prevent you from sailing. (This ought to mean from not sailing.)*

e.g. Οὐδεὶς πω τοῦ μὴ πλεόν ἔχειν ἀπετράπετο. *No one has ever yet abstained from seeking his advantage: Thuc. i. 76, 3.*

Ὁ γὰρ ἄσκὸς δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι. *Each skin-bag will prevent two men from sinking: Xen. Anab. iii. 5, 11; cf. Cyr. ii. 4, 23.*

6. The Genitive of the Infinitive with the Article sometimes denotes purpose (often in Thucydides: cf. § 351):—

Ἰππέας ἐξέπεμπεν αἰὲ τοῦ μὴ προδρόμους ἀπὸ τῆς στρατιᾶς τοὺς ἀγροὺς κακουργεῖν. *He sent out cavalry from time to time in order to prevent an advanced guard of the army from ravaging the country: Thuc. ii. 22, 2; cf. i. 4, etc.*

The Verb-Adjectives in -τέος and -τός.

540 The Verb-Adjective in -τέος, -τέᾱ, -τέον, corresponds to the Latin Gerundive, marking an action as *to be done*.

It is used:—

1. In a *personal passive* construction; here the Verb-Adjective agrees with the Subject:

Ὁφελητέᾱ σοι ἡ πόλις ἐστίν. *The city must be benefited by you. Cīvitās tibi adjuvanda est.*

2. In an *impersonal active* construction; here the Verb-Adjective stands in the Neuter Nominative, Singular or Plural, and takes the same Case as the Verb from which it is formed:

Ὁφελητέον (or ὠφελητέᾱ) σοι τὴν πόλιν. *You must benefit the state.*

Οἰστέον τὴν τύχην. *One must bear one's lot.*

Πολέμον ἀπτεόν. *We must take to war.*

Βοηθητέον τῇ πόλει. *We must succour the state. Cīvitātī subveniendum est.*

- 541** The personal construction is used, as in Latin, only when the Verb from which the Adjective in *-τέος* is formed takes the Accusative; the impersonal construction may be formed from any verb, even verbs which take an Accusative (where classical Latin would require the personal construction: *civitās tibi adjuvanda est* *; § 540.2, first example).
- 542** The person who 'must' or 'ought,' if expressed at all, is expressed by a Dative, as in Latin (Dative of the Agent, § 423); never by *ὑπό* with the Genitive (= Lat. *ab* with Abl.): but in the *impersonal* construction the Accusative is sometimes found, as though dependent on *δεῖ*†:—
Οὐ δουλεύτέον τοὺς νοῦν ἔχοντας τοῖς κακῶς φρονούουσιν. Men of sense ought not to be enslaved to fools (= οὐ δεῖ τοὺς νοῦν ἔχοντας δουλεύειν, etc.).
- 543** The **Verb-Adjective** in *-τός*, *-τή*, *-τόν* marks an action as either (1) *done*: *λυ-τός* *loosed* (*solū-tus*)
 or (2) *do-able*: *λυ-τός* *loosable* (*quod solvi potest*):—
Ἄλλ' ἔστ' ἐκείνῳ πάντα λεκτά, πάντα δὲ | τολμητά. But he is capable of saying and daring anything: Soph. Phil. 633.

The Participles.

- 544** The Participles are used (1) as Attributes, (2) as Predicate Adjectives, (3) in the 'absolute' construction.
- 545** (1) **Participles as Attributes** (§ 306):—
 (a) Used like ordinary Adjectives:
αἱ καλούμεναι Αἰόλον νῆσοι the so-called islands of Aeolus.
οἱ παρόντες (sc. *ἄνθρωποι*) *those who were present.*
πόλις κάλλει διαφέρουσα a city excelling in beauty.
 (b) Used like Nouns in Apposition (§ 337):
Κύρος, τὸν Κροῖσον νικήσας, κατεστρέψατο τοὺς Λυδοὺς. Cyrus, having conquered Croesus, reduced the Lydians to subjection (cf. Cyrus, the conqueror of Croesus, etc.).
Φιλίππῳ ἀπύοντι ἀπήντησα. I met Philip departing.

OBS. In both of the above uses the Participle is a *secondary* element in the sentence, which might be removed without destroying the construction. Contrast § 549, where the Participle is an *essential* part of the Predicate.

* Old Latin sometimes has constructions like *civitātem tibi adjuvandum* *est*.

† In this case the verb *ἔστί* appears to be always omitted,

- 546** The Negative of the Participle is οὐ, except when it has *conditional or general* meaning, or stands in a sentence which would be negated by μή:—

ὁ οὐ πιστεύων *the man who does not believe* (is qui nōn crēdit)

ὁ μὴ πιστεύων *anyone who does not believe* (sī quis nōn crēdit)

Ὁ μὴ δαρὲς ἄνθρωπος οὐ παιδεύεται. *The unflogged man (= anyone who is not flogged) is not educated.*

Ψηφίσασθε τὸν πόλεμον, μὴ φοβηθέντες τὸ αὐτίκα δεινόν.
Vote for the war, without fearing (= and do not fear) the immediate danger.

- 547** The Appositive Participle may often be translated by an adverbial expression:—

(a) Temporal:

Ταῦτα εἰπὼν ἀπῆεν. *When he had said this, he departed.*

The temporal meaning is often brought out by the addition of Adverbs like ἅμα *at the same time*, αὐτίκα or εὐθὺς *straightway*, μεταξύ *meanwhile*:

Ἐμάχοντο ἅμα πορευόμενοι. *They fought as they marched* (lit. *marching at the same time*).

Τῷ δεξιῷ κέρα εὐθὺς ἀποβεβηκότι ἐπέκειντο. *They fell upon the right wing immediately on its landing.*

Ἐξανέστησαν μεταξύ δειπνοῦντες. *They got up in the middle of dinner* (lit. *dining meanwhile*).

(b) Causal:

Οὐ καθεύδειν δύναμαι, ὁρῶν ἐν οἷς ἐσμέν. *I cannot sleep, because I see what a position we are in.*

Often with words meaning as: ὅτε, ὅταν, ὅα (= quippe), ὥς, ὥσπερ:

Ἐπαινίζον ὅτε νικήσαντες. *They raised the paean because they had been victorious* (ὥς νικήσαντες *as if or under the impression that, etc.*).

Ἐβλέπομεν πρὸς αὐτὸν ὥς αὐτίκα ἀκουσόμενοι θαυμασίου τινὰς λόγου.
We turned our eyes upon him in the expectation that we should hear some wondrous speech.

(c) Conditional:

Οὐκ ἂν δύναιο μὴ καμὼν εὐδαιμονεῖν. *You cannot be happy unless you labour* (Neg. μή: § 546).

(d) Concessive :

Ἐρχεται τάλῃθες εἰς φῶς ἐνιότ' οὐ ζητούμενον. *The truth sometimes comes to light though not sought.*

Often with *καίπερ* or *καί* or *καὶ ταῦτα*, see § 358, Obs. 1.

(e) Final (chiefly Future Participle, rarely Present) :

Ἠρέσβεις ἔπεμψαν ταῦτά τε ἐροῦντας καὶ Λύσανδρον αἰτήσοντας ἐπὶ τῆς ναῦς. *They sent envoys to say this and to ask for Lysander as admiral.*

Often with *ὥς* as :

Παρεσκευάζοντο ὥς πολεμήσοντας. *They made preparations to fight.*

548 A Participle and its Noun may often be translated together by means of a Noun or Verb-Noun with the Genitive :—

Ἡ νῆσος ἐμπρησθεῖσα ῥώμην αὐτῷ παρέσχεν. *The burning of the island lent him encouragement* : Thuc. iv. 29, 2. *Cf.* occisus Caesar *the slaying of Caesar.*

Ἀμ' ἤρι ἀρχομένῳ. *At the beginning of spring.*

Ἐτεῖ πεμπτῇ μετὰ Συράκουσας οἰκισθεῖσας Λεοντίνους οἰκίζουσιν. *In the fifth year after the foundation of Syracuse (post Syracūsas conditās) they founded Leontini* : Thuc. vi. 3, 3. But sentences of this type (like *post urbem conditam*) are rare in Greek.

549 (2) Participles as Predicate Adjectives (§ 302, § 305) :—

(a) With verbs of *being* (εἰμί, γίγνομαι, ὑπάρχω) and verbs denoting some modification of *being*, such as

τυγχάνω *I am just now*, λανθάνω *I am secretly* :

διάγω, διατελῶ, διαγίγνομαι, *I am unceasingly* :

φαίνομαι, δηλός εἰμι, φανερός εἰμι *I am manifestly* :

φθάνω *I am beforehand*, οἶχομαι *I am gone.*

Ἐτυχον παρόντες. *They were just then present* : cf. § 496.1.

Τοῦτο τὸ στράτευμα ἐλάνθανε τρεφόμενον. *This army was secretly maintained* : cf. § 324.6.

Ἐπτά ἡμέρας πάσας μαχόμενοι διετέλεσαν. *They fought continuously for seven whole days.*

Φαίνεται ὁ νόμος ἡμᾶς βλάπτων. *The law is manifestly injurious to us.*

Φθάνουσι τοὺς πολέμιους ἐπὶ τῷ ἄκρῳ γενόμενοι. *They reached the summit before the enemy* (§ 324.6).

Οἶχεται θανών. *He is dead and gone* (Soph. Phil. 414 ; lit. *he is gone dead* ; cf. οἶχεται φροῦδος *he's clean gone*).

(b) With verbs of *beginning* and *ceasing* or *making to cease* (ἀρχομαι, λήγω, παύομαι, παύω), *holding out* and *wearying* (ἀνέχομαι, καρτερῶ, ἀπαγορεύω, κάμνω); cf. § 330, Obs. 5, 6:

Οὐποτε ἐπαύομην ἡμᾶς μὲν οἰκτίρων, βασιλεῖα δὲ μακαρίζων.
I never ceased to commiserate ourselves and to congratulate the king.

Μὴ κάμης φίλον ἄνδρα εὐεργετῶν. Weary not of doing good to one who is your friend.

Καρτερῶ ἀκούων. I am listening patiently.

(c) With verbs of *doing well* or *ill* (καλῶς ποιῶ, εὖ ποιῶ, ἀδικῶ, ἀμαρτάνω), *being superior* or *inferior* (νικῶ, κρατῶ, περιγίγνομαι, ἡσσωμαι, λείπομαι):

Ἄδικεῖτε πολέμου ἀρχοντες. You are acting unjustly in commencing hostilities (You are the wrongful commencers, etc.).

Ἐάν τις ἡμᾶς εὖ ποιῶν ὑπάρχη, τούτου εἰς γε δύναμιν οὐχ ἡσσησόμεθα εὖ ποιοῦντες. If anyone is our benefactor (see a, above), we shall not prove his inferiors in well doing. (The εὖ ποιῶν has nothing to do with the rule.)

(d) With verbs of *rejoicing* and *grieving*:

Ἦδομαι ἀκούων σου φρονίμους λόγους. I rejoice to hear sensible language from you (I am a glad hearer, etc.).

Hence the use of the Participle in Dependent Statements like μετεμέλετο ψευσάμενος *he repented having lied* = *he repented that he had lied* (§ 368 e).

(e) With verbs of *perceiving*, *knowing* and *showing*:

Ὅρῶ αὐτὸν πελάζοντα. I see him approaching (videō eum appropinquantem): cf. Predicate Adjective, § 334.2 b.

Οὐδένα οἶδα μισούντα τοὺς ἐπαινοῦντας. I know no one that hates (lit. as a hater of) those who praise him.

Κύρον ἐπιστρατεύοντα πρῶτος ἡγγεῖλα. I was the first to report Cyrus as marching against the king.

Similarly with *περιορῶ* permit: περιορῶσι τὴν γῆν τμηθεῖσαν *they submit to see the land ravaged*.

Hence the use of the Participle in Dependent Statements like ἴσθι ἀνόητος ὢν *know being foolish* = *know that thou art foolish* (§ 368 d).

549*

(3) Participles in the 'absolute construction'.

(a) Genitive Absolute: see § 361.1.

(b) Accusative Absolute: see § 361.2.

Temporal Meaning of the Participles.

- 550** The Participles do not in themselves mark differences of *time*, but only differences in the *character* of the action, like the corresponding Tenses of the Infinitive (§ 533). But they assume a special kind of temporal meaning in connexion with the Finite Verb of the sentence ; thus :—

The Present Participle marks the action as not completed at the time denoted by the Finite Verb :

Σοφοῖς ὁμιλῶν καὶ τὸς ἐκβήσῃ σοφός. *While consorting with the wise, thou thyself too shalt become wise.*

The Perfect Participle marks the action as completed at the time denoted by the Finite Verb :

Διαβεβηκόσι τοῖς Ἑλλήσιν ἐπιφαίνεται ὁ Μιθριδάτης. *Mithridates comes in view of the Greeks who had crossed.*

The Aorist Participle marks the action as having occurred before the time denoted by the Finite Verb :

Μείναντες ταύτην τὴν ἡμέραν, τῇ ὑστεραίᾳ ἐπορεύοντο. *Having remained for this day, they continued their march on the next.*

Πολλῷ ὕστερον φαίνεται ἀποθανών. *It is clear that he was put to death long afterwards.*

Μεμνήμεθ' ἐς κίνδυνον ἐλθόντες μέγαν. *I remember that I ran into great danger.*

The Future Participle marks the action as in prospect at the time denoted by the Finite Verb :

Ὁ βάρβαρος ἐπὶ τὴν Ἑλλάδα δουλωσόμενος ἦλθεν. *The barbarian came to Greece with a view to enslaving it.*

- 551** The Present Participle occasionally denotes past time (like the Past Impf. Indic.) :—

Οἱ συμπρεσβεύοντες καὶ παρόντες καταμαρτυρήσουσιν. *Those who were his colleagues on the embassy and who were present will bear witness: Demosth. Fals. Leg. 129.*

- 552** An Attributive Aorist Participle may mark an action as past from the point of view of the present (like the Aor. Indicative) :—

Οἱ Ἕλληνες ὕστερον κληθέντες οὐδὲν πρὸ τῶν Τρωικῶν ἀνθρώποι ἐπραξαν. *The people who were subsequently called Hellenes never entered upon any joint enterprise before the Trojan war: Thuc. 1. 3, 4.*

τίνα ἦν τὰ λεχθέντα καὶ πραχθέντα; καὶ τίνας οἱ παραγεγόμενοι τῶν ἐπιτηδείων τῷ ἀνδρὶ; *What were the things said and done? And which of his friends came to visit the man?* Plato, *Phaedo*, 58 c: cf. Demosth. *De Cor.* 88 (τίς ἦν ὁ βοηθήσας τοῖς Βυζαντίοις;).

Ἄλλος ἀδικεῖν ποτ' ἔδοξεν ὑμῖν περὶ τὰ Διονύσια, καὶ κατεχειροτονήσατ' αὐτοῦ παρεδρεύοντος ἔρχοντι τῷ υἱεῖ· ἦν δ' οὗτος ὁ τοῦ βελτίστου πατρὸς Χαρίκλειδου, τοῦ ἔρξαντος. *Another person was once considered by you to have profaned the Dionysia, and you passed a decree against him, though he was assessor (§ 547 d) to his son, who was archon (Pres. Part., § 550); and this man was the father of the excellent Charicleides, who was (not had been) the archon: Demosth. Meid. 178.*

553 The Aorist Participle always denotes some kind of *priority*, even when the act is practically identical in time with that of the Finite Verb:—

Μειδιδῶς ἔφη. *He said with a smile = He smiled and said; different from μειδίων ἔφη he said smiling.*

Εἰ γ' ἐποίησας ἀναμνήσας με. *You did well in reminding me (Predicate Participle, § 549 c); = ἀνέμνησάς με καλῶς ποιῶν you rightly reminded me.*

Ἐτλήσαν ἐπιδεῖν ἐρήμην μὲν τὴν πόλιν γενομένην τὴν δὲ χώραν πορθουμένην, ἅπαντα δὲ τὸν πόλεμον περὶ τὴν πατρίδα τὴν αὐτῶν γιγνόμενον. *They endured to see their city laid waste (Aor.) and their territory being ravaged (Pres.), and the whole war gathering (Pres.) around their native land: cf. § 549 e.*

Ἐλαθε ποιήσας. *He was unobserved in doing it = He did it secretly (ἐποίησε λάθρᾳ, § 549 a).*

Λαθὼν ἐποίησεν. *He did it unobserved.*

554 The Present or Aorist Participle with ἄν frequently marks an action as *likely to happen*:—

Ὡ πάντα τολμῶν κἀπὸ παντὸς ἄν φέρων

Λόγου δικαίου μηχανήμα ποικίλον (Soph. *O. C.* 762).

Thou who art all-daring and ready to draw a crafty device from any plea of right.

Here ἄν φέρων is Potential, = ὅς φέροις ἄν *who couldst or mightest draw* (§ 508).

In other cases the Participle with ἄν is Conditional (§ 357 c.2):—

Ἐγὼ εἰμι τῶν ἡδέως μὲν ἄν ἐλεγχθέντων, ἡδέως δ' ἄν ἐλεξάντων.
I am one of those who would gladly be convicted of error and would gladly convict others.

555

Table showing the general meanings of the Tenses.

CHARACTER	TIME		
	PAST	PRESENT	FUTURE
<i>occurring</i>	Aorist Indicative <i>ἀπέθανε</i>	—	Future Indicative <i>ἀποθανέτω</i>
	Aorist Subjunctive, <i>ἀποθάνῃ</i> ,	Optative, <i>ἀποθάνοι</i> , <i>ἀπέσθαι</i> (not found), <i>ἀποθανέω</i>	Imperative and Infinitive <i>ἀποθανέτω</i>
<i>not completed</i>	Past Imperf. Indicative <i>ἀπέθνησκε</i>	Present Indicative <i>ἀποθνήσκει</i>	Future Indicative (of some verbs)
	Present Subjunctive, <i>ἀποθνήσκῃ</i> ,	Optative, Imperative, Infinitive and Participle <i>ἀποθνήσκοι</i> , <i>ἀποθνήσκέτω</i> , <i>ἀποθνήσκων</i>	
<i>completed</i>	Pluperfect Indicative <i>ἔπεθνήκει</i>	Perfect Indicative <i>τέθνηκε</i>	Future Perfect Indicative <i>τεθνήξει</i> (§ 178, note)
	Perfect Subjunctive, <i>τεθνήκῃ</i> ,	Optative, Imperative, Infinitive and Participle <i>τεθναίῃ</i> , <i>τεθνάτω</i> , <i>τεθνάτω</i>	

127 For special uses of the Subj. and Opt. see §§ 512, 513; for the Aor. Infin. denoting *priority* see § 533.2; for the Aor. Part. see §§ 550, 552, 553; for the Fut. Infin. and Part. see §§ 533.3, 550.

PRONOUNS AND ADJECTIVES CONNECTED THEREWITH.

Sections 556-570 are supplementary to *Accidence* §§ 128-169.

Personal Pronouns and Possessive Adjectives (§§ 128-137).

556 The Reflexive Pronouns are either *Direct* or *Indirect* (§ 134):—

(1) *Direct*, referring to the Subject of the Sentence or Clause in which they stand: σύννοια ἐμαντῶ, γνῶθι σεαυτόν, etc.:

Πᾶς ἀνὴρ αὐτὸν φιλεῖ. *Every man loves himself.*

(2) *Indirect*, referring to the Subject of the governing Clause:

Ἔπεισε τοὺς Ἀθηναίους ἑαυτὸν κατὰγειν. *He persuaded the Athenians to restore him (sē).*

Ἦξιον δοθῆναι οἱ ταύτας τὰς πόλεις. *He demanded that these cities should be given him (sibi).*

Obs. Instead of the *Indirect Reflexives* of the 3rd Person, the *Personal Pronoun αὐτόν, αὐτήν, αὐτό* (§ 131) may be used:—

Ἔλεγον ὅτι μεταμέλῃ αὐτοῖς. *They said that they repented.*

557 The Reflexive of the 3rd Person is sometimes used instead of the Reflexive of the 1st or 2nd Person (§ 133):—

Ἐξεστί σοι ζῆν καρπούμενον (§ 532.2) τὰ ἑαυτοῦ. *You are at liberty to live enjoying your possessions.*

558 The Reflexive of the 3rd Person Plural is sometimes used instead of ἀλλήλους, ἀλλήλας, ἄλληλα (§ 150):—

Ἡ βούλεσθε περιμένετε αὐτῶν πυνθάνεσθαι· λέγεται τι καινόν; *Or do you wish to go on walking about and asking one another 'Is there any news?'*

559 The Genitive implied in a Possessive Adjective may have another Genitive in agreement with it:—

Μᾶλλον πιστεύετε τοῖς ἑμετέροις αὐτῶν ὀφθαλμοῖς ἢ τοῖς τούτων λόγοις. *Trust more to your own eyes (vestris ipsorum oculis) than to these men's speeches.*

Τὰμὰ δυστήνου κακά. *The woes of wretched me.*

But instead of ἡμέτερος αὐτῶν, etc., we sometimes find ἡμῶν αὐτῶν, etc.: τὰ τῶν αὐτῶν ὄπλα *your own arms.*

On the use of the Reflexive σφεῖς, σφᾶς in Indirect Speech see § 371, Obs. 6.

Demonstrative Adjectives and Pronouns (§§ 138-146).

560 Ὅδε, ἥδε, τόδε and other compounds of -δε point to what is present or to come (*the following*); οὗτος, αὕτη, τοῦτο and its derivatives point to what has been already mentioned (*the preceding*):

Τεκμήριον δὲ τούτου καὶ τόδε. *And the proof of what has been said is the following.*

Ταῦτα μὲν δὴ σὺ λέγεις, παρ' ἡμῶν δὲ ἀπάγγελλε τάδε. *That is what you say, but take back the following message from us.*

- 561** When used in a *local* sense, ὅδε points to what is *near* the speaker (= hic), οὗτος to what stands *facing* him (= iste), ἐκεῖνος to what is *far off* (= ille); cf. § 144 :—

ἽΟδε ἔστηκε. *Here stand I.*

Οὗτος ὀπισθεν προσέρχεται. *There he comes behind us.*

Νῆες ἐκεῖναι ἐπιπλέουσιν. *Yonder are ships sailing toward us.*

- 562** 1. *He who* (= is qui) is in Greek οὗτος ὅς :—
ἸΑνδρείος ὀνομάζεται οὗτος ὅς ἂν ἐν τῇ τάξει μένων μάχεται τοῖς πολέμοις. *Fortis appellatur is qui in aciē cum hostibus pugnet.*

2. The English Demonstrative with a Participle in phrases like *those standing by* is rendered in Greek by the Article with the Participle :—

Οἱ παρεστῶτες or οἱ παριστάμενοι. *Astantēs.*

Relative Pronouns (§ 160).

- 563** Ὅς and the other simple Relatives (οἷος, ὅσος) refer to a *particular* or *individual* Antecedent :—

ἽΕστιν Δίκης ὀφθαλμός, ὃς τὰ πάνθ' ὀρά. *There is an eye of Justice, which sees everything.*

Ὅστις and the other compound Relatives (ὁποῖος, ὁπόσος) are *general*, and refer to a *class* :—

Μακάριος ὅστις ἔνυχε γενναίου φίλου. *Happy is one who has gained a noble friend.*

Obs. Owing to this *general* meaning, ὅστις (not ὅς) is regularly used in dependence on a negative clause :—

Οὐκ ἔστιν ὅστις = *nobody* (nēmō est qui) : § 364 c, Obs. 5.

Similarly πᾶς ὅστις, πάντες ὅσοι, *everyone who, all who.*

- 564** 2, 10. Ὅσπερ *the very one who*, often = qui quidem : Xen. *Anab.* iii.

ἽΟς γε = quippe qui : § 364.2 a (Causal).

- 565** The Relative frequently precedes its Antecedent, as in Lat. :—

ἽΟ ὑπεσχόμην, τοῦτο ποιήσω. *I will do what I promised.*

The Antecedent of an *attracted* Relative (§ 363.3), if expressed at all, generally stands at the end of the Relative Clause, and has no Article :—

Τούτους ἄρχοντας ἐποίει ἡς κατεστρέφετο χώρᾱς. *These he used to make rulers of the country which he was subduing.*

- 566** Ὅς, ἡ after ἡ said (§ 265) are Demonstratives not Relatives :—
ἡ δ' ὅς said *he* : ἡ δ' ἡ said *she*.

Interrogative and Indefinite Pronouns and Adjectives (§§ 151-159).

- 567** The line of demarcation between Interrogatives and Relatives is less sharply drawn in Greek than in Latin; hence Dependent Questions are introduced not only by *τίς, τί* (= quis, quid), but also by *ὅστις, ἥτις, ὃ τι* (General Relative, § 563), and sometimes even by the simple *ὅς* (§ 370 b, Obs. 2). In this respect Greek resembles English.

Μάθε πρῶτον τίνες εἰσίν. Learn first who they are.

Οὐκ ἴστε ὃ τι ποιεῖτε. You do not know what you are doing.

Μήποτε γνοίης ὃς εἶ. May you never learn who you are.

- 568** Note the following meanings of *τις, τι* (Indefinite):—

some: *θεός τις some god. θεῶν τις one of the gods.*

εἴποι τις ἂν someone might say (dixerit aliquis).

τοιαῦτα ἅττα διελέχθησαν they conversed in some such style as this.

τριάκοντά τινας ἀπέκτειναν they slew some thirty.

ὀλίγοι τινές some few. εἷς τις some one (unus aliquis).

Untranslatable in *πολλοί τινες many, ποῖός τις of what kind?*

πόσον τι how great? σχεδόν τι pretty nearly.

οὐ πάνν τι not at all.

Note the use of *τις* in *covert allusion* to a person whom one does not wish to name:—

ἥδ' οὖν θανέεται καὶ θανοῦσ' ὀλεῖ τινα she then must die and dying destroy another (lit. some one): Soph. Ant. 751.

a certain: *Ἀθηναῖός τις (Athēniensis quidam).*

a kind of (with Adjectives): *δυσμαθής τις a dull sort of fellow.*

δεινὴ τις δύναμις (incrēdibilis quaedam vis).

many a one: *μισαί τις ἐκείνον καὶ δέδιεν many a one hates and fears him.*

every one (= *πᾶς τις*): *τοῦτό τις ἴστω let everyone know this.*

some important: *ἤχχεις τις εἶναι thou wast boasting to be some great person; Eur. El. 939 (cf. si vis esse aliquis—Juvenal, i. 74).*

λέγουσι μὲν τι, οὐ μέντοι γε ὅσον οἴονται there is something in what they say, yet not so much as they think.

- 569 Carefully distinguish the meanings of the Indefinite *τις, τι* from those of the General Relative and Interrogative *ὅστις, ὅ τι*. *Ὅστις, ὅ τι* is always either Relative or Interrogative, *introducing a Subordinate Clause* (see examples in §§ 563, 567); *τις, τι* never introduces a Subordinate Clause. The English *whosoever, whatsoever* are ambiguous, being sometimes Relative, sometimes Indefinite:—

Whatsoever he does, he does well (Relative):

He does nothing whatsoever (Indefinite).

Note that the term *Indefinite*, as applied to a special class of Pronouns, denotes not only *vague*, but also *non-relative*: the so-called Indefinite Pronouns resemble Demonstratives so far as the structure of the sentence is concerned.

- 570 Note the **Definitive Adjective** *αὐτός* with Ordinal Numerals:—

Στρατηγὸς ἦν Ξενοκλείδης πέμπτος αὐτός. Xenocleides was general with four others (lit. *himself the fifth*; cf. German *selbtritt* = *πρῶτος αὐτός*).

On *αὐτοῖς ἀνδράσι* see § 428 c: on *ὁ αὐτός τινι* § 428 d.

TABLE OF CORRELATIVE PRONOUNS AND ADJECTIVES.

571

Interrogative		Demonstrative	Relative	
Direct and Indirect	Only Indirect		Individual § 563	General § 563
<i>τίς</i>	<i>ὅστις</i>	<i>ὁδε, οὗτος, ἐκεῖνος</i>	<i>ὃς</i>	<i>ὅστις</i>
<i>πότερος</i>	<i>ὁπότερος</i>	<i>ἕτερος</i>	—	<i>ὁπότερος</i>
<i>ποιός</i>	<i>ὁποιός</i>	<i>τοιόςδε, τοιούτος</i>	<i>οἷος</i>	<i>ὁποιός</i>
<i>πόσος</i>	<i>ὁπόσος</i>	<i>τοσόςδε, τοσούτος</i>	<i>ὅσος</i>	<i>ὁπόσος</i>
<i>πηλίκος</i>	[<i>ὀπηλίκος</i>]	<i>τηλικόςδε, τηλικούτος</i>	<i>ἡλίκος</i>	<i>ὀπηλίκος</i>

OBS. 1. The corresponding Indefinites are *τις* *any*, *ὁπότερος* *either of two* (= *alteruter*), *ποιός* *of some sort*, *πόσος* *of some size*.

OBS. 2. The Latin *quot?* 'how many?' is expressed by the Plural of *πόσος*.

TABLE OF CORRELATIVE ADVERBS.

572

Interrogative		Demonstrative	Relative	
Direct and Indirect	Only Indirect		Individual	General
ποῦ <i>ubi</i>	ὅπου <i>ubi</i>	αὐτοῦ, ἐνταῦθα, <i>ibi</i> ; ἐνθάδε <i>hic</i> , ἐκεῖ <i>illuc</i>	οὗ } <i>ubi</i> ἐνθα }	ὅπου
ποί <i>quid</i>	ὅποι <i>quid</i>	αὐτόσε, ἐνταῦθα, <i>eō</i> ; ἐνθάδε <i>huc</i> , ἐκεῖσε <i>illuc</i>	οἷ } <i>quid</i> ἐνθα }	ὅποι
πόθεν <i>unde</i>	ὅπόθεν <i>unde</i>	αὐτόθεν, ἐντεῦθεν, <i>inde</i> ; ἐνθῆδε <i>hinc</i> , ἐκεῖθεν <i>illinc</i>	ὅθεν } <i>unde</i> ἐνθεν }	ὅπόθεν
πότε <i>quando</i>	ὅπότε <i>quando</i>	τότε <i>tum</i>	ὅτε <i>cum</i>	ὅπότε
πηνίκα <i>quā hōrā</i>	ὀπηνίκα <i>quā hōrā</i>	τηνικαῦτα, τηνικάδε <i>eā hōrā</i> , <i>hāc hōrā</i>	ἡνίκα <i>quā hōrā</i>	ὀπηνίκα
πῶς <i>quō- modo</i>	ὅπως <i>quō- modo</i>	οὕτως <i>ita</i> , ὥδε <i>sic</i>	ὥς <i>ut</i> , <i>sicut</i>	ὅπως
πῇ <i>quā</i>	ὅπῃ <i>quā</i>	ταύτῃ <i>eā</i> , τῇδε <i>hāc</i>	ἣ <i>quā</i>	ὅπῃ

The Article.

573

The so-called Definite Article shows its original character as a Demonstrative Adjective (§ 148) in the following phrases:—

- ὁ μὲν . . . ὁ δὲ *this one (the one) . . . that one (the other)*:
τὸ μὲν . . . τὸ δὲ (or τὰ μὲν . . . τὰ δέ) used adverbially:
partly . . . partly, now . . . now:
πρὸ τοῦ *before that time, previously*:
Τοὺς μὲν ἐπῆνεσε, τοῖς δὲ ἐμέμψατο. *Some he praised, and others he blamed.*
- ὁ δέ, beginning a new sentence, *and he, but he*:
Λύκος πρόβατον ἐδίωκεν· τὸ δὲ εἰς νεὼν ἔφυγεν. *A wolf was pursuing a sheep; but it fled into a temple.*
- καὶ τὸν or τὸν δέ, as Subject of an Infinitive, *and he, but he*:
καὶ τὸν εἰπεῖν *and [that] he said*:
τὸν δὲ γελάσαι *but [that] he laughed*.

574 The chief **uses of the Article** are the same in Greek as in English and other modern languages :—

- (i) To mark off or distinguish particular individuals : οἱ ἐπτά σοφοί *the seven wise men*.
- (ii) To denote a whole class or species : δέῃ τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους *the soldier (= soldiers, as a class) ought to fear his general more than the enemy*; ὁ εὐγενής or οἱ εὐγενεῖς *the nobly born*.

Thus distinguish :—

πολλοί *many*; οἱ πολλοί *the many, the masses*:

πλέονες *a greater number*; οἱ πλέονες *the greater number, the majority*:

πλείστοι *very many*; οἱ πλείστοι *the chief part, the great majority, most* (plērīque), often = οἱ πολλοί.

ὀλίγοι *few*; οἱ ὀλίγοι *the oligarchs*:

ἄλλοι *others* (alii); οἱ ἄλλοι *the rest* (ceteri).

575 Note the following differences of idiom :—

(1) Greek often uses the Article instead of the Possessive Adjective, when the possessor is clearly shown by the context :

Ἐξέτεινε τὴν χεῖρα. *He stretched out his hand*; French *il étendit la main*: see too German.

Κῦρος καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδυ. *Cyrus, leaping from his chariot, put on his breastplate*.

576 (2) The Greek Article may be used distributively, where English generally has the Indefinite Article :

Ἐδίδου τρεῖς δαρεικοὺς τοῦ μηνὸς τῷ στρατιώτῃ. *He used to give three darics a month to each soldier* (singulis mensibus singulis militibus).

577 (3) Greek has the Article in certain connexions where English has no Article.*

* In poetry the Article is often omitted where prose usage demands it, according to the following rules,

(a) With Possessive Adjectives :—

ὁ ἐμὸς πατήρ or ὁ πατήρ ὁ ἐμὸς, *my father* (cf. § 585).

(b) With the Demonstrative Adjectives οὗτος, ὅδε, ἐκεῖνος, and with ἄμφω, ἀμφοτέρως, ἐκάτερος :—

οὗτος ὁ ἄνθρωπος or ὁ ἄνθρωπος οὗτος, *this man.* } cf. § 586.
 ἄμφω τῷ πόλει *both cities* (or *both the cities*).

With ἕκαστος, the Article is not necessary : ἕκαστον τὸ ἔθνος *each race*, ἐκάστου ἔτους *every year*.

On the Article with πᾶς and ὅλος see §§ 588, 589.

(c) After the Possessive Genitive of the Relative (οὗ, ἧς, ὧν) :—

Αἰσχύνθητε Δία, ἐν οὗ τῷ ἱερῷ ἐσμεν. *Do not dishonour Zeus, in whose temple we are.*

(d) With words in apposition to Personal Pronouns :—

ἡμεῖς οἱ Ἕλληνες *we Greeks* ; ἐγὼ ὁ πλῆμυν *I, poor wretch*.

(e) With Cardinal Numbers, when they denote a definite part of a known or previously mentioned whole :—

τὰ δύο μέρη *two thirds* (i.e. two parts out of the three).
 Τῶν τριήρων τριακοσίων οὐσῶν τῶν πᾶσων τὰς διακοσίας ἡ πόλις παρέσχετο. *Of the triremes, 300 in all, the city provided 200.*

Also after ἀμφί *about* : ἀμφὶ τοὺς ἑπτακοσίους, § 455.

(f) With Abstract Nouns, as in French and German :—

ἡ ἀρετή *virtue* (Fr. *la vertu*, Germ. *die Tugend*).
 ἡ δικαιοσύνη *justice* (Fr. *la justice*, Germ. *die Gerechtigkeit*).

But ἀρετή, δικαιοσύνη, etc., are also used without difference of meaning : φόβος μνήμην ἐκπλήσσει *fear drives out memory* ; μουσική καὶ γυμναστική *music and gymnastics*.

578 Proper Nouns do not in themselves need the Article :—

Σωκράτης or ὁ Σωκράτης, *Socrates* : Σωκράτης ὁ Ἀθηναῖος *Socrates the Athenian*.

Contrast Σωκράτης Ἀθηναῖος *Socrates, an Athenian*.

But when the person is to be marked as well known or previously mentioned, the Article must be added : ὁ Σωκράτης *the great Socrates*, or *the Socrates of whom we have been talking*.

579 Names of Countries generally have the Article :—

ἡ Ἑλλάς *Greece*, ἡ Ἀττικὴ *Attica*, ἡ Εὐρώπη *Europe*.

These words were originally Adjectives [sc. γῆ *land*].

580 Names of Rivers often stand between the Article and the word ποταμός ; but other combinations are found in the historians and geographers : note—

ὁ Νεῖλος ποταμός	} <i>the river Nile.</i>
ὁ ποταμός ὁ Νεῖλος	
ὁ Νεῖλος	
Νεῖλος ποταμός	

ὁ ποταμός ὁ Νεῖλος καλούμενος *the river called the Nile.*

Similarly τὸ Πήλιον ὕψος *Mount Pelion* ; but this form is avoided when the name is of different gender from ὕψος : hence ἡ Ὅσσα τὸ ὕψος *Mount Ossa*.

581 (4) Greek has no Article in certain connexions where English may have (and in some cases *must* have) the Definite Article :—

(a) With the Predicate Adjective or Predicate Noun :

Πάντων φιλομαθέστατος ἦν Κῦρος. *Cyrus was the most eager to learn of all.*

Πόνος εὐκλείᾳς πατήρ. *Toil is the mother of renown.*

See further examples in § 324 * and § 334 ; and exceptions in § 324 *.2.

(b) With certain Common Nouns which have become almost equivalent to Proper Nouns :

βασιλεύς *the Persian king*, ἄστυ *the city of Athens* (ἐν ἄστει, Engl. *in town* = *in the City*, similarly ἐν ἀκροπόλει *on the acropolis*), πρυτάνεις *the Prytanes*, νῆσοι *the islands of the Aegean*, ἥλιος *the sun* ; οὐρανός *the heavens* and γῆ *the earth* often have no Article (e.g. ἐπὶ γῆς § 456 b, ὑπὸ γῆς § 460 b).

582 The omission of the Article in certain phrases conveys a peculiar effect, as in English : οὔτε πατὴρ οὔτε μητὴρ φεῖδεται *he spares neither father nor mother* (contrast *neither his father nor his mother*) ; similarly παῖδες καὶ γυναῖκες *women and children* (Germ. *Weib und Kind*—note the different order of words), στρατηγοὶ καὶ λοχαγοὶ *generals and captains*, πόλις καὶ οἰκία *city and homes*.

Order of words in connexion with the Article.**583**

Adjectives used as Attributes of a Noun which has the Article either stand between the Article and the Noun (as in English);

ὁ ἀγαθὸς ἀνὴρ *the good man* :

or are placed with a repeated Article after the Noun : ὁ ἀνὴρ ὁ ἀγαθός *the good man* (lit. *the man, the good one*) : this position makes the Attribute more prominent or emphatic.

584

Adjectives which precede or follow the group formed by the Noun with its Article, and have no Article of their own, are Predicate Adjectives (§§ 324, 334) :—

ἀγαθὸς ὁ ἀνὴρ } *the man is good or the man as good.*
or ὁ ἀνὴρ ἀγαθός }

Πολλοὶ οἱ πανούργοι. *Many are the rascals.*

* Ἐχομεν τὸ σῶμα θνητόν. *The body which we have is mortal or We have a mortal body** : lit. *We have the body mortal.*

Μεγάλᾳς τὰς ὑποσχέσεις ποιεῖται. *Great are the promises which he makes or He makes great promises.**

Τῶν συμμάχων αὐτονόμων ἤγουντο. *The allies whom they led were independent.*

Παρ' ἐκόντων τῶν συμμάχων τὴν ἡγεμονίαν ἔλαβον. *They received the leadership from willing allies.**

585

The following classes of words, in particular, stand in the *Attributive Position* :—

(1) Possessive Adjectives :

ὁ ἐμός πατήρ or ὁ πατήρ ὁ ἐμός *my father* (§ 577 a).

(2) The Possessive Genitives of Reflexive and Demonstrative Pronouns :

ὁ ἐμαυτοῦ πατήρ *my own father.*

ὁ ἐκείνου πατήρ *his father.*

(3) The Definitive Adjective αὐτός when it means *same* :

ὁ αὐτὸς πατήρ *the same father* (idem pater).

Obs. The Possessive Genitive of Nouns is not strictly bound to the Attributive Position : thus ἡ τῶν Περσῶν ἀρχή or ἡ ἀρχὴ τῶν Περσῶν *the empire of the Persians.*

* This is the *idiomatic* English, the Adjective being emphatic.

586 The following classes of words, in particular, stand in the *Predicative Position* :—

(1) The Demonstrative Adjectives ὅδε, οὗτος, ἐκεῖνος, and ἄμφω, ἀμφοτέρως, ἐκάτερος, and ἕκαστος :

οὗτος ὁ παῖς *this boy* : τὼ παῖδε ἀμφοτέρω *both boys*.

(2) The Possessive Genitives of Personal and Relative Pronouns :

ὁ πατήρ μου *my father* : ὁ πατήρ αὐτοῦ *his father*.

οὐ τὸ εὖρος *the breadth of which*.

(3) Partitive Genitives (§ 390) :

οἱ πλείστοι τῶν πολεμίων } *most of the enemy*.
or τῶν πολεμίων οἱ πλείστοι }

(4) The Definitive Adjective αὐτός when it means *self* :

ὁ πατήρ αὐτός or αὐτός ὁ πατήρ *the father himself* (pater ipse).

587 The Adjectives ἄκρος, μέσος, ἔσχατος, μόνος have Attributive or Predicative Position according to the meaning ; cf. §§ 395, 396 :—

(a) τὸ ἄκρον ὄρος *the high or pointed mountain*.

τὸ ὄρος ἄκρον } *the top of the mountain*.
or ἄκρον τὸ ὄρος }
ἐπ' ἄκρων δακτύλων *on tiptoe*.

(b) ἡ μέση νῆσος *the middle island* (between two others) ;

ἡ νῆσος μέση } *the middle of the island*.
or μέση ἡ νῆσος }

(c) ἡ ἐσχάτη νῆσος *the island at the end* (of a row) ;

ἡ νῆσος ἐσχάτη } *the end of the island*.
or ἐσχάτη ἡ νῆσος }

(d) ὁ μόνος υἱός *the only son* ;

ὁ υἱὸς μόνος } *the son alone or only the son*.
or μόνος ὁ υἱός }

588 Note especially the positions of πᾶς and ὅλος.

(1) When πᾶς and ὅλος mean *whole*, and the Noun has the Article, they stand in a position exactly contrary to what one would expect from the English translation :—

Predicative Position.

πᾶσα (or ὅλη) ἡ πόλις }
ἡ πόλις πᾶσα (or ὅλη) }

Attributive Position.

ἡ πᾶσα (or ὅλη) πόλις

Attributive Position.

the whole city ;

Predicative Position.

the city as a whole.

OBS. A real difference of meaning is expressed by these different positions of πᾶς and ὅλος: thus—

πᾶς ὁ χρόνος means *the whole time* (in question);

ὁ πᾶς χρόνος „ *eternity, time as a whole*:

Αἱ συμφοραί, αἷς δι' ἡμᾶς ἐχρήσανθ' οἱ ἄνδρες οὗτοι, πάντα τὸν χρόνον κύριαι γεγένηται, αἱ δὲ δωρεαί, ἅς ἀντὶ τούτων ἔλαβον παρ' ὑμῶν, καὶ δὴ λέλυνται. *The calamities which these men suffered on your account have lasted the whole time (i.e. ever since they were first incurred), but the gifts which they received from you as a recompense have been already abolished: Demosth. in Lept. 65; cf. 113 (ἐν ἅπαντι τῷ χρόνῳ).*

Προσῆκει τοίνυν τὰς στήλας ταύτας κυρίᾳς εἶναι τὸν πάντα χρόνον. *It becomes you therefore to let these pillars be intact for ever; Ibid. 64, cf. 79 (τὸν ἅπαντα χρόνον), and ὁ πᾶς χρόνος = eternity; Plato, Apol. 31.*

Ἐκείνως μοι φαίνεται, ὥσπερ τὰ τοῦ προσώπου μέρη ἔχει πρὸς τὸ ὅλον πρόσωπον. *In the former way, I think, as the parts of the face stand to the face as a whole: Plato, Protig. 329 e.*

589 (2) In other uses of πᾶς and ὅλος the order of words is for the most part the same as in English:—

πᾶσαι αἱ πόλεις
or αἱ πόλεις πᾶσαι } *all the cities (the cities all).*

πᾶσαι πόλεις *all cities; or whole cities (= ὅλαι πόλεις).*

πᾶσα πόλις
or πόλις πᾶσα } *every city.*

ἐν πάσῃ ἀναρχίᾳ ζῆν *to live in utter anarchy.*

πᾶν κράτος *complete (= sovereign) power.*

ἑκατὸν ὀπλίται οἱ πάντες *a hundred hoplites in all.*

590 Any part of speech, or even a whole sentence, may be made equivalent to a Noun by prefixing the Article:—

τὸ ἀγαθόν *the Good*: οἱ παῖδες *the men of old*:

τὸ σιγᾶν *silence* (§§ 536-538).

τὸ τοῦ Δημοσθένους *the well-known saying of Demosthenes* (illud Demosthenis).

τὰ οἶκοι *the position of affairs at home.*

Τὸ γινῶθι σαυτὸν πᾶσιν ἐστι χρήσιμον. *The saying 'know thyself' is good for all.*

ADVERBS AND CONJUNCTIONS.

(A) The Negatives.

591 **Brief Summary of Uses.**—The Negatives οὐ and μή correspond for the most part in meaning and use to the Latin *nōn* and *nē* respectively. Wherever *nē* is necessary in Latin, *μή* is necessary in Greek; but *μή* is also used in many cases where Latin uses *nōn*.

Οὐ denies, *μή* debars; οὐ *simpliciter negantis est*, *μή nolentis*. Thus οὐ is the Negative of Fact-speech (including questions as to a matter of fact); *μή* is the Negative of Will-speech (including Deliberative Questions).

592 Note too the following practical rule:

Μή stands—

(1) in all *If*-clauses and *Ever*-clauses:

(2) with the Subjunctive, except when dependent on *μή* lest:

(3) always with the Imperative:

(4) with the Optative, except when it has *ἄν* or is *Indirect* (§ 504 *e*) or depends on *μή* lest:

(5) with the Infinitive, except in dependence on verbs of *saying* and *thinking* (§ 368 *a*, with Obs. 2):

(6) frequently with Participles, especially when they have conditional or general meaning (§ 546).

OBS. 1. Nouns, Adjectives and Adverbs may also be negated by *μή* under the same circumstances as Participles: *ὁ μὴ ἰατρός* anyone who is not a physician (Plato, *Gorg.* 459 *b*), *τὰ μὴ ἀγαθὰ* whatever is not good (*Ibid.* 468 *c*), *μὴ καθαρὸς* one who is not pure (*Phaedo*, 67 *b*).

OBS. 2. Οὐ is sometimes substituted for *μή* when only a single word is negated: *εἰ τις οὐκ εἰκότως ὀργίζεται* if anyone is angry without reason (*cf.* 1 above).

Combinations of like Negatives.—

593 Two or more Negatives of the same kind strengthen one another when the last is *compound*; they destroy one another when the last is *simple*:—

οὐκ ἐπεὶ οὐδεὶς οὐδέν no one will say anything:

οὐδεὶς τοῦτο οὐκ ἐπεὶ everyone will say this

(no one will fail to say this).

In the first case one or more of the Negatives is superfluous: in the second case each Negative has its proper force.

Περισσὰ πᾶσιν οὐκ ἔχει νοῦν οὐδένα. To be over-busy
hath no wisdom. Soph. *Ant.* 68.

Οὐδεὶς οὐκ ἀποθάνεται. Nēmō nōn moriētur.

Combinations of unlike Negatives.—**594** Μὴ οὐ stands—

(1) with the Subjunctive or Optative, depending on verbs of *fearing*, § 368 f; here each Negative preserves its proper meaning (= *nē nōn or ut*) :

Φοβοῦμαι μὴ οὐκ ἔλθῃ. *I fear lest he may not come.*

595 (2) with the Infinitive :

(a) depending on negated verbs of negative meaning (§§ 368 b, 369 c); here both Negatives are untranslatable :

Οὐδεὶς πώποτε ἀντείπε μὴ οὐ καλῶς ἔχειν τοὺς νόμους. *No one has ever disputed that the laws are good*: Demosth. adv. Timocr. 24.

Οὐκ ἔδύνατο ἀντέχειν μὴ οὐ χαρίζεσθαι. *He could not resist granting the favour*: Xen. Cyr. i. 4, 2.

(b) depending on expressions meaning *it is not possible, it is not right*, and the like :

ἀδύνατόν ἐστι, οὐ δύναμαι, οὐχ οἶός τέ εἰμι,
οὐ προσήκει, οὐχ ὁσίων ἐστι,
αἰσχρόν, δεινόν, αἰσχύνῃ, ἀνοιά ἐστι :

here the *μή* preserves its proper meaning (*not*), but the *οὐ* is untranslatable :

Ἄδύνατόν ἐστί μοι μὴ οὐ πιστεύειν. *I cannot help believing (It is impossible for me not to believe)*; *facere nōn possum quin crēdam*: cf. Thuc. viii. 60, 1.

Οὐδεὶς οἶός τέ ἐστιν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι. *No one who says otherwise can fail to be ridiculous*: Plato, Gorg. 509 a.

Οὐχ ὁσίων σοί ἐστι μὴ οὐ βοηθεῖν δικαιοσύνῃ παντὶ τρόπῳ. *It is not right for you not to come to the rescue of Justice by every means in your power*: Plato, Repub. 427 e; cf. Herod. vii. 5; viii. 126.

Πᾶσιν αἰσχύνῃ ἦν μὴ οὐ συσπυδάζειν. *All felt shame not to join in zealously*: Xen. Anab. ii. 3, 11. Here *it was a shame* implies *it was not right*: similarly *μαλθακοῦ ἀνδρός ἐστι* in Plato, Phaed. 85 c.

595* (3) With the Participle, depending on negated verbs :

Οὐ γὰρ ἂν μακρὰν | ἔχρουν αὐτός, μὴ οὐχ ἔχων τι σύμβολον. *For I could not have tracked it far by myself, not having (= unless I had had, § 546) some clue*: Soph. O. T. 221, cf. 13, O. C. 360.

596 Another use of *μή οὐ* arises as follows:—

Μή with the Subjunctive sometimes amounts to an expression of cautious affirmation; this idiom is common in Plato:—

Μή ἀρκούτερον ἢ τὸ ἀληθὲς εἰπεῖν. *I am afraid that (or I rather think that) it may be too rude to tell the truth:* Plato, *Gorg.* 462 c.

These sentences or some part of them may be negated by *οὐ*:

Ἄλλὰ μή οὐχ οὕτως ἔχῃ, ὦ Σώκρατες. *But I rather think that it is not so, Socrates:* Plato, *Crat.* 436 b; cf. *Apol.* 39 a.

Μή οὐκ ἦ διδακτὸν ἀρετῇ. *Virtue is perhaps not a thing which can be taught:* Plato, *Meno*, 94 e.

597 *Οὐ μή* with the Subjunctive (generally Aorist) or the Future Indicative forms a negative future equivalent* :—

Οὐ τι μή ληφθῶ δόλῳ. *I shall not be caught by trickery:* Aesch. *Sept.* 38.

Οὐ μὴ πίθῃται. *He will never listen:* Soph. *Phil.* 103; cf. 418.

Οὐ σοι μὴ μεθέξομαι ποτε. *I will never follow thee:* Soph. *El.* 1052.

Οὐ μὴ ποτ' εὖ πράξει πόλις. *The state will never prosper:* Eur. *Phoen.* 1590.

In the 2nd Person these expressions (especially *οὐ μή* with the Future Indicative) generally assume the meaning of a *Prohibition*; cf. § 479 :—

Οὐ μὴ διατρίψεις. *Don't dawdle:* Aristoph. *Frogs*, 462, cf. *Wasps*, 397.

Οὐ μὴ ληρήσῃς. *Don't talk nonsense:* Aristoph. *Clouds*, 367 (MSS), cf. *Ibid.* 296.

598 1. In instances like the following the 2nd Person expresses mere denial, like the 1st and 3rd Persons above :—

Οὐ μὴ οἶδς τ' ἦς σύκοφαντεῖν. *You will not be able to play the sycophant:* Plato, *Repub.* 941 b.

Τοὺς πονηροὺς οὐ μὴ ποτε βελτίους ποιήσετε. *You will never make the wicked better:* Aeschines, iii. 177.

2. In instances like the following the 2nd and 3rd Persons express a threat or promise :—

Οὐ μὴ φύγητε. *You shall not escape:* Eur. *Hec.* 1039; cf. Soph. *Phil.* 381.

Οὐ μὴ ποτέ σε . . . ἄκουσθαι τις ἔξει. *Never shall anyone take thee away against thy will:* Soph. *O. C.* 176.

* On the origin of this construction see Appendix II. (§ 597).

(B) The Adverb *ἄν*.

599 **Summary of Uses.**—The Adverb *ἄν* has two principal uses in Attic Greek :—

(1) With the Optative or Past Tenses of the Indicative, and with the Infinitive or Participle, denoting—

(a) what *would be* or *would have been* (Conditional, § 355, § 357 c, Obs. 2):

(b) what *could be* or *could have been* (Potential, § 340).

(2) Accompanying the Subjunctive and attached to a Relative or Subordinating Conjunction, in *Ever*-clauses and Prospective Clauses; § 347.2 (Temporal), § 348 (Local), § 354.1 c and § 354* (Conditional), § 359.1 (Comparative), § 364.1 (Relative).

The other uses of *ἄν* are :—

(3) Iterative, with Past Tenses of the Indicative; § 339*.

(4) Attached to *ἅπας* or *ὅς* with the Subjunctive in Final Clauses and Noun Clauses (probably of prospective origin): § 350, Obs. 1; § 369 a, Obs. 3; § 502*.

On the omission of *ἄν* in some of the above cases, see § 502 and § 510.

Obs. 1. *Ἄν* generally stands in an *unemphatic* position in the sentence; it is either placed after the Verb, or attaches itself closely to some Pronoun or Adverb or Negative or Subordinating Conjunction; cf. § 533.5.

Obs. 2. *Ἄν* is sometimes doubled, filling up two *unemphatic* positions in the sentence :—

Πῶς ἂν οὐκ ἂν πάσχοιμεν; *How should we not suffer?*

(C) Other Adverbs and Conjunctions.

~~28~~ This section is supplementary to § 314 (including Observations 1 and 2). Only the most prominent meanings are given; details must be sought in the dictionary.—The words with a dash before them cannot stand at the beginning of a sentence; they may be called *postpositive*; those which are also enclitics have *encl.* after them.—For Interrogative Particles see § 344 c.

600 1. ἀλλά: (i) *but* (sed, at, § 314):

ἀλλά . . . γε *yet at any rate* (at tamen), the γε being sometimes omitted; ἀλλὰ νῦν γε or ἀλλὰ νῦν *now at any rate*.

ἀλλ' ἢ after Negatives, *except*.

(ii) *well then*, in appeals and replies.

2. ἄλλως τε καὶ *especially* (= *both in other ways and*).
3. ἅμα μὲν . . . ἅμα δέ *at once . . . and ; partly . . . partly*.
4. — ἄρα *accordingly, then*.
εἰ ἄρα *if perchance ; if after all* : § 357 a.3.
5. — αὖ *on the other hand ; again ; on his part*.
6. — γάρ (i) *for* (nam, enim, § 314) ; introducing an explanation, *namely*.

(ii) *indeed* :

ἀλλὰ γάρ *but indeed, but look you, but mark me* (sed enim, at enim), ἀλλ' οὐ γὰρ ἔστι τὰ μφανῆ κρύπτειν *but indeed it is impossible to conceal what is manifest*, Soph. O. C. 755 ; or *but since* (the γάρ introducing a parenthetical clause).

καὶ γάρ *and indeed* (etenim) ; or, the γάρ may mean *for* and the καὶ *also* or *both*.

(iii) τίς γάρ ; = *quisnam* ?

εἰ γάρ = *utinam* : § 342, Obs. 2.

ἦ γάρ *introducing questions* : § 344 c.

7. — γέ (encl.) *at least, at any rate* ; ἔγωγε *I for my part* (equidem), ὅς γε = *quī quidem* or *quippe quī* : § 364.2 a.
8. — γοῦν (from γε οὔν) *at least, at any rate* (certē).
9. — δέ (i) *but* (autem, § 314), weaker than ἀλλά :
(ii) *and*.
But not is always ἀλλ' οὐ or οὐ μέντοι (not οὐ δέ).
10. — δῆ *now* (jam) ; *indeed ; accordingly* :
ἄγε δῆ *come now !*
μέγιστος δῆ *the greatest indeed, far the greatest* :
εἰ δῆ *if really* :
ἐρωτᾷ· ἐρωτῶ δῆ. *Put the question. Well, I put it.*
καὶ δῆ (i) *see* : καὶ δὴ βέβηκα. *See, I am gone.*
(ii) *suppose* : καὶ δὴ τεθνᾶσιν. *Suppose them dead.*
11. — δῆθεν *marking something as only apparent or pretended ; indeed, forsooth* (scilicet).
12. — δήπου *I suppose, probably, often ironical*.

13. — δῆτα *assuredly, indeed*:
οὐ δῆτα *certainly not*, τί δῆτα; *what then?*
14. ἦ (i) *verily*, often with μὴν: (ii) = ἄρα, § 344 c.
15. καί (i) *and*, § 314; (ii) *also or even*, with Comparatives *still*:
(iii) *as* (= atque) after expressions of likeness; ὁμοίως
καί = αequē āc; ὁ αὐτὸς καὶ ἐγὼ *the same as I*.
καὶ . . . δέ *and . . . too, and moreover*: here the δέ
connects and the καί belongs to the intervening
word or words.
καὶ δὴ καὶ *and in particular also, and what is more*.
16. καίτοι *and yet* (atque).
17. μά *asseverative*, with the Accusative (*cf.* ὁμνῦμι θεούς,
§ 376): μὰ τοὺς θεούς *by the gods*; ναὶ μὰ Δία *yes, by Zeus*; οὐ μὰ Δία *no, by Zeus*.
18. — μέν, a weaker form of μὴν:
(i) corresponding to δέ, § 314; sometimes without any
δέ, in which case it merely emphasizes the
word before it.
(ii) *asseverative*, with δὴ and οὖν (No. 26).
19. — μέντοι (i) *however, yet* (tamen); (ii) *of course*.
οὐ μέντοι ἀλλά *but after all, but notwithstanding* (vērum
tamen); see οὐ μὴν ἀλλά, No. 21, ii.
20. μὴ (i) *not*, §§ 591-598:
(ii) *lest*, § 368 f (poetical in Adverb Clauses of Purpose,
§ 346 d, § 350):
(iii) *interrogative* (= num), § 344 c.
μὴ ὅτι and μὴ ὅπως *not only*: μὴ ὅτι θεὸς ἀλλὰ καὶ ἄνθρωποι *not only God but also men* (nōn modo . . . sed etiam); ἀχρηστοὶ γὰρ γυναιξί, μὴ ὅτι ἀνδράσι *they are unsuitable to women, to say nothing of men* (nē dicam viris). These constructions arise from an ellipsis (= μὴ εἶπω ὅτι or μὴ εἶπες ὅτι *not to say*). When a Negative follows, the μὴ ὅτι or μὴ ὅπως seems (but is not really) = *not only not*: μὴ ὅπως ἀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ἀρθοῦσθαι ἐδύνασθε *you were unable not only to dance in measure, but even to stand erect* (nōn modo saltāre sed nē stāre quidem poterātis): Xen. Cyr. i. 8, 10; *cf.* vii. 2, 17.
ὅτι μὴ (more correctly ὅτι μὴ) *except*; = εἰ μὴ (nisi).

21. — μήν (i) *verily* (vērō, enimvērō) :

ἦ μήν *full surely*, in protestations and oaths (*cf.* 14) :

καὶ μήν *and behold, and lo, why look you*, calling attention to something new, as the entrance of a person on the stage, or a new point in an argument : καὶ μήν ἀναξ ὄδε *and lo here is the prince* (Soph. *O. C.* 549 ; without καί, *Ant.* 626).

ἀλλὰ μήν *yet truly* (vērum enimvērō, at vērō).

τί μήν ; *quid vērō ?*

- (ii) *adversative, yet* (= μέντοι, tamen) especially after a negative : οὐδὲν μήν *κωλύει yet nothing prevents*.

οὐ μήν ἀλλὰ *but after all, but notwithstanding* (vērum tamen), elliptic : ὁ ἵππος μικροῦ ἐκείνον ἐξετραχίλισεν, οὐ μήν ἀλλὰ ἐπέμεινεν ὁ Κῦρος *the horse almost threw him over its head, but notwithstanding Cyrus kept his seat* (= οὐ μήν ἐξετραχίλισεν, ἀλλὰ, etc.).

22. νή *asseverative, with the Accusative* (*cf.* ὁμνῶμι θεούς, § 376) : νή Δία or νή τὸν Δία *by Zeus, yes, by Zeus ; cf.* μά, No. 17.

23. — νυν (encl.) *accordingly, then* (igitur).

24. οὐ (i) *not*, § 591 ; (ii) *no* (accented οὐ, § 344 c).

οὐ μόνον . . . ἀλλὰ καὶ *not only . . . but also* (nōn solum . . . sed etiam).

μόνον οὐ and ὅσον οὐ *all but*, lit. *only not* (tantum nōn).

οὐχ ὅτι and οὐχ ὅπως *not only* (= οὐκ ἔρω ὅτι *I will not say ; cf.* μὴ ὅτι, No. 20) : πάντες ἀξιοῦσιν οὐχ ὅπως ἴσοι, ἀλλὰ καὶ πολὺ πρῶτος ἕκαστος εἶναι *they all claim to be not only equal but even distinctly the first in every instance ; Thuc. viii. 89, 4 :*

χρὴ τὸν μὴ τυχόντα γνώμης οὐχ ὅπως ζημιῶν ἀλλὰ μὴδ' ἀτιμάζειν *it is improper not only to punish the man that does not carry his point, but even to disdain him ; or one ought not even to disdain, much less to punish, etc. ; Thuc. iii. 42, 5. Οὐχ ὅτι sometimes = though ; Plato, Protag. 336 d, Gorg. 450 a.*

25. οὐδέ and μηδέ (related to one another as οὐ to μή):

(i) *nor* = *and not* (neque, nēve, § 314), only after α Negative in prose; οὐ τοῦτο οὐδ' ἐκεῖνο *not this nor yet that*: after an affirmative *and not* is expressed by καὶ οὐ or καὶ μή in prose.

(ii) *not even* (nē . . . quidem):

οὐδ' ὥς and μηδ' ὥς *not even so* (ὥς accented is a Demonstrative Adverb).

οὐδ' εἰ and μηδ' εἰ *not even if* (nē sī . . . quidem), § 358, Obs. 2.

οὐδέ . . . οὐδέ *not even . . . nor yet*.

26. — οὖν (i) *therefore, accordingly* (igitur).

(ii) *at all events or in point of fact*:

ἀλλ' οὖν or ἀλλ' οὖν . . . γε *well at all events*.

δ' οὖν *be that as it may*, used in discussing a subject.

εἰ δ' οὖν *but if indeed, but if in point of fact*.

In alternatives οὖν lends emphasis: εἴτε . . . εἴτε οὖν *whether . . . or indeed*, εἴτε οὖν . . . εἴτε *whether indeed . . . or*, οὔτε . . . οὔτε οὖν *neither . . . nor yet*.

μὲν οὖν in replies, either expressing assent (πάν μὲν οὖν *yes by all means*) or correcting a statement, *nay rather* (immō vērō).

-οὖν added to a Relative converts it into an Indefinite (i. e. non-relative, § 569); ὅστις *whoever, anyone who*, ὅστισοῦν *anyone*; ὅπως *as*, ὅπωςοῦν *in any way, to any extent, no matter how*: compare Latin *quicumque* as distinct from *quilibet*; *ut* as distinct from *quālibet* *ratione*: this distinction is often misunderstood. Thus καὶ ὅτιοῦν = *even the least*, οὐδ' ὅπωςοῦν *not even in the least degree*.

27. οὐκοῦν *therefore, accordingly* (an emphatic οὐν, the negative sense having disappeared): in Questions = *then not* (nōnne igitur); but here some editors write οὐκ οὐν or οὐκουν (No. 28); e.g. Soph. *El.* 795, *Phil.* 1270: οὐκοῦν (or οὐκουν) ἔνεστι καὶ μεταγνῶναι πάλιν; *is there, then, no room for repentance?*
28. οὐκουν *not then, so not* (an emphatic οὐκ), in Statements and Questions.
29. οὔτε . . . οὔτε and μήτε . . . μήτε *neither . . . nor*, § 314.
οὔτε . . . τε *on the one hand not . . . but, or not only not . . . but* (neque . . . et).
οὔτε . . . οὐ (chiefly poetical) = οὔτε . . . οὔτε.
οὔτε . . . οὐδέ *neither . . . nor yet*.
30. — περ (encl., derived from the epic πέρι = *very much*), in Attic prose only joined to Relatives and Subordinating Conjunctions and to καί: ὅσπερ *the very one who* (§ 564), ὥσπερ *just as, in the very way in which*, ὅτεπερ or ὅτε περ *just when*, ἐπείπερ or ἐπειδήπερ = *quandoquidem*, εἰπερ = *sī quidem*, καίπερ *although* (§ 358, Obs. 1, § 547 d).
31. πλὴν (i) Adverb used as Preposition, *except, save* (§ 402): οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νυν *there is none save me who could cut it* (Aesch. *Choeph.* 172):
(ii) Conjunction, *unless, only, but* (nisi): οὐκ ἔστιν ἄλλος πλὴν ἐγὼ *there is no other unless it be I* (nisi ego); πλὴν ἔν μόνον δέδουκα *but there is one thing and only one that I fear* (here πλὴν almost = ἀλλά: Aristoph. *Plut.* 199, cf. 106: so sometimes Latin *nisi*).
32. — πω (encl.) *yet*, mostly with Negatives: οὔπω *not yet* (nōndum); contrast οὐκέτι *no longer* (nōn jam).
33. — τοι (encl.) *in truth*, often joined with other Adverbs or Conjunctions (see Nos. 16 and 19).
τοιγαροῦν, τοιγάρτοι (and in verse τοιγάρ) *wherefore, or that is the reason why*.
— τοίνυν *accordingly* (a strengthened νυν, No. 23).

APPENDIX I.

PREPOSITIONS IN COMPOSITION.

- ἀμφι-** (i) *around*: ἀμφιβάλλειν *to throw around*.
 (ii) *on both sides*: ἀμφιγνοεῖν *to doubt (to be divided in mind)*, ἀμφιλέγειν *to wrangle (to speak on both sides)*.
- ἀνα-** (i) *up*: ἀναβαίνειν *to go up*, ἀνάγεσθαι *to put out to sea (opposed to κατάγεσθαι to sail to land)*, ἀναθορυβεῖν *to raise a clamour*.
 (ii) *back*: ἀναγγέλλειν *to bring back word*, ἀναμνησκειν *to remind*, ἀναχωρεῖν *to retreat*.
 (iii) *again*: ἀναθαρρεῖν *to take heart again*, ἀναπνεῖν *to breathe again*.
- ἀντι-** (i) *instead*: ἀνθαιρεῖσθαι *to choose instead*, ἀντιδιδόναι *to give in return*.
 (ii) *against*: ἀντιλέγειν *to speak against*, ἀνθίστασθαι *to oppose*.
- ἀπο-** (i) *away, from, off*: ἀπιέναι *to go away*, ἀφιστάναι *to cause to revolt*, ἀποτειχίζειν *to wall off*.
 (ii) *of what is due (= Lat. re-)*: ἀπαιτεῖν *to ask what is due (reposcere)*, ἀποδιδόναι *to give what is due (reddere)*, ἀφοσιοῦσθαι *to acquit oneself of an obligation; hence αποτρέχειν to take a spin (of one training for a race)*.
- δια-** (i) *through, across, to the end*: διαβαίνειν *to go through or across*, διαμένειν *to remain to the end*, διαφθείρειν *to destroy utterly*.
 (ii) *asunder*: διακόπτειν *to cut in two*, διαφέρειν *to differ*.
 (iii) *severally*: διαδιδόναι *to distribute*, διατάσσειν *to dispose in order*.
- εἰς-** *into*: εἰσάγειν *to lead in, to introduce*, εἰσφέρειν *to bring in, to contribute*.
- ἐκ-** (i) *out*: ἐκβάλλειν *to cast out*, ἐκκαλύπτειν *to uncover, to unveil*.
 (ii) *out and out, thoroughly*: ἐξοπλιζεσθαι *to arm oneself fully*.
- ἐν-** (i) *in*: ἐνοικεῖν *to dwell in*, ἢ ἐνέδρᾱ = in-sidiae.
 (ii) *into*: ἐμβάλλειν *to cast into (injicere)*, ἐντυγχάνειν *to fall in with, to light upon (incidere)*.
- ἐπι-** (i) *upon*: ἐπιέναι *to be upon*, ἐπιβάλλειν *to cast upon*.
 (ii) *in addition*: ἐπιδιδόναι *to give in addition*, ἐπάγειν *to import*.
 (iii) *after*: ἐπακολουθεῖν, ἐφέπεσθαι, *to follow close after*.
 (iv) *against*: ἐπιστρατεύειν *to march against*.

- ατα- (i) *down*: καταβαίνειν to go down, καταστρέφειν to subdue.
 (ii) *back*: κατάγειν to bring back, καταλείπειν, to leave behind.
 (iii) *adversely*: καταγιγνώσκειν, καταδικάζειν, to condemn, καταγελᾶν to laugh to scorn, καταφρονεῖν to despise.
 (iv) *completely*: καταναλίσκειν to use up, κατεσθίειν to eat up.
- μετα- (i) denoting change: μεταβαίνειν to pass over from one thing to another, μετανοεῖν to change one's view.
 (ii) denoting participation: μετέχειν to have a share, μεταδιδόναι to give a share.
- παρα- (i) *alongside*: παρῖναι to be alongside, παρίναι to go alongside.
 (ii) *past*: παρελαύνειν to drive past.
 (iii) *aside, amiss*: παραβαίνειν, to transgress.
- περι- (i) *around*: περιβάλλειν to cast around.
 (ii) *very, exceedingly* (= Lat. *per-*): περίφοβος full of fear.
 (iii) *over*: περιγίγνεσθαι to overcome or survive (*superesse*), περιορᾶν to overlook (*circumspicere*), hence to permit, to suffer.
- προ- (i) *forward*, προάγειν to lead forward.
 (ii) *beforehand*: προαισθάνεσθαι to perceive beforehand.
 (iii) *in preference*: προαιρεῖσθαι to choose in preference (*mallo*).
- προσ- (i) to: προσελαύνειν to drive to.
 (ii) *in addition*: προσαιτεῖν to ask in addition.
- συν- (i) *together*: συγκαλεῖν to call together, συλλέγειν to collect.
 (ii) *with*: συμπορεύεσθαι to march in company with.
- ὑπερ- (i) *over, above*: ὑπερβάνειν to step over, ὑπερέχω transitive to hold above, intransitive to tower above.
 (ii) *exceedingly*: ὑπερύψηλος exceedingly high.
- ὑπο- (i) *under*: ὑποκείσθαι to lie under, ὑποδεῖν to underbind (the feet), to shoe.
 (ii) *behind*: ὑπολείπειν to leave behind.
 (iii) *gradually*: ὑπάγειν to lead on by degrees, ὑπέρχεσθαι, to steal over.
 (iv) *secretly, craftily*: ὑποπμπειν to send secretly, ὑφαρπάζειν, to filch away (*suriipere*).

APPENDIX II.

NOTES AND AUTHORITIES ON SYNTAX.*

§§ 301—305. The terms Subject and Predicate, like the terms Object and Transitive, can only be defined in relation to each other; see English Grammar, Part II. § 3. The Finite Verb is not an *essential* part of the Predicate; see Roby, Preface to Latin Grammar, p. xxii., and Paul, Principles of Language, ch. vi. (translated by Strong), who calls the doctrine that every sentence must necessarily contain a finite verb “a widely-spread error,” and quotes sentences like *summum jus summa injuria*; add sentences like *centum aliae* (Virgil, *Æn.* i. 705), ‘there were a hundred others.’

§ 316. 3. *δείξει*, *time will show*; Aristoph. *Wasps*, 989, *Frogs*, 1261. More commonly, *αὐτό δείξει* or *δείξει αὐτό*, *the event will show*.

§ 316 ~~3~~. *βραδύνεται*, Soph. O.C. 1628 (note of Jebb); cf. *συγγινώσκειται μοι* = *ignoscitur mihi*, Xen. Cyr. vii. 1. 44; *ἐπιβουλεύεσθαι*, Hell. vii. 4. 5.

§ 327. Jebb on Sophocles, Phil. 956 f.: *αὐτὸς τὰλας θανῶν παρέξω δαίθ' ὑφ' ὧν ἐφροβόμην*, *I myself, wretched one, shall make a feast for those by whom I was fed*, i.e. birds and beasts. “Here Philoctetes is poetically saying that he had forced the beasts to become his *τροφεῖς*—as he will now be theirs; and so *ὑπό* is right.” The rule generally given that the *personal* agent is expressed by *ὑπό* with the Gen. is shown by such instances to be too narrow; cf. Aristoph. *Clouds*, 170: *γνώμην μεγάλην ἀφρήθη ὑπ' ἀσκαλαβώρου* (*by a lizard*); Aristotle, H.A. ii. 13. 3: *ὁ δελφίς θηλάζεται ὑπὸ τῶν τέκνων* (*is suckled by its young*): so too in Latin.

§ 330, Obs. 3. The rarity of μέλλω with the Aorist Infinitive in Comedy is proved by Rutherford in his *New Phrynichus*, pp. 420—425. Phrynichus called the construction *ἐσχατῶς βάρβαρος*. In the Attic inscriptions there is not a single instance of it, whereas there are three instances of the Future Infin. and one of the Present Infin. after μέλλω: see Meisterhans, *Gram. der att. Inschriften*, § 86. 7. The only exceptions in Comedy are Aristoph. *Birds*, 366, *Æch.* 1159, *Lys.* 117 (Aor. Infin.); compare Æsch. *Prom.* 625: *μήτοι με κρύψης τοῦθ' ὅπερ μέλλω παθεῖν*, Soph. O.T. 967 (*κτανεῖν*, MSS., *κτενεῖν*, Rutherford and Jebb). Of the Present Infin. there are thirty-five instances in Comedy, of the Future Infin. only twelve; but in Sophocles the two are equally balanced, there being nine instances of each.

§ 332. The first of the two constructions mentioned (Direct Object becoming the Subject of the Passive) has been unduly ignored by many grammarians, as a

* In this Appendix (designed for the use of teachers) quantities are not marked.

glance at the dictionary will show: cf. Krüger, *Griech. Sprachl.* § 52. 5. 1, 2, and on Xen. *Anab.* i. 1. 6; Thuc. v. 31. 3: *δικης Λακεδαιμονίοις επιτραπέισης*, vi. 42: *στρατηγῷ προστεταγμένοι*, Æsch. *Eum.* 208: *ἀλλ' ἔστιν ἡμῖν τοῦτο προστεταγμένον*, &c. For the second construction (Indirect Object becoming Subject) see Thuc. i. 140. 6: *ἄλλο τι μῆζον ἐπιταχθήσεται*, i. 126. 6: *οἱ ἐπιτετραμμένοι τὴν φυλακὴν*, &c. Krüger's statements, § 52. 4. 2 and 5, should be read in the light of his note on Thuc. v. 37. 1, *ταῦτα ἐπεσταλμένοι*: he seems not to have drawn a sufficient distinction between verbs which take a Dative by itself and verbs which take Acc. and Dat.

§ 341 b. The rule ordinarily given as to the use of the Imperative and Subjunctive in Prohibitions is confirmed for the Orators by Mr. C. W. E. Miller in the *American Journal of Philology*, Vol. XIII. No. 4 (see esp. p. 425). Kaegi's rule, which reverses the position of the Aorist Imperative and the Aorist Subjunctive in the 3rd Person, seems to be in error. The Aorist Imperative in the 2nd Person (like *μὴ ψεύσῃς*, ὦ Ζεῦ, Aristoph. *Theam.* 870, &c.) is very abnormal, and is therefore excluded from the Rule and Observations on p. 181.

§ 342, Obs. 2. The view here expressed is as old as the time of Aristarchus (Goodwin, *Moods and Tenses*, § 723), and is supported in modern times by Goodwin (cf. his Appendix, p. 381) and Monro (*Homeric Grammar*, § 321); where see authorities for a different theory.

§ 344 b, Obs. 2. On Optatives in Independent Questions (regarded by some as Deliberative), see § 510, with the note on p. 293; also the remarks below (p. 343).

§ 345 and § 370 a. 2. The recognition of the Exclamation and the Dependent Exclamation as separate kinds of Sentence and Clause (a new feature of the Parallel Grammar Series) is rendered specially necessary in Greek, because here the Exclamatory Sentences and Clauses are introduced by a special set of words (*ὥς*, *ὅλος*, *ὅσος*, &c.), different from the Interrogatives, *πῶς*, *ὅπως*, *ποῖος*, *ὅποιος*, *πόσος*, *ὅπόσος*, &c. Hitherto grammarians have been content to regard a sentence like *ὅλα πείσονται κακά* as a kind of *Statement*; but they fall into difficulties and inconsistencies when they come to the dependent form, e.g. *ἐννοθῆνεις οἷά τε πάσχουσιν ὑπὸ τῶν Ἀσσυρίων, καὶ ὅτι νῦν ρεθναῖη ὁ ἀρχὼν αὐτῶν* (Xen. *Cyr.* iv. 2. 3). Such clauses are generally called either *Dependent Questions* or *Relative Clauses*; they cannot be called, as consistency would demand, *Dependent Statements*. But, apart from consistency, there are objections to treating these clauses as interrogative or relative. (i) They are not interrogative in meaning, even if it be conceded that words like *ὅλος*, *ὅσος* and *ὥς* may sometimes introduce *Dependent Questions* (see p. 229, Obs. 2): cf. in Latin *vides ut alta stet nive candidum Soracte*, where the *ut* means *how!* not *how?* The corresponding independent sentence would be *ut alta stat nive candidum Soracte*, 'how Soracte rises glistening with deep snow!' an exclamation: for the mood in the dependent form see *Latin Grammar*, § 370, Rule 2. (ii) If the corresponding clauses in Greek be called *Relative*, how are we to account for the Optative which appears in some instances? e.g. *ἀπῆλαιον . . . τὴν ἑμαυτοῦ τύχην, οἷον ἀνδρὸς ἑταίρου ἰσπερημένος εἶην*: Plato, *Phædo*, 117 c, 'I bewailed my fate at the thought what a companion I had lost;' cf. other instances quoted below (on § 370 b). The Optative clearly

marks the clause as *Indirect*, and would not come under any rule for the construction of Relative or Causal Clauses.

The whole difficulty is disposed of by giving the Exclamation its due place in the Simple and the Complex Sentence: the Exclamation has as much *raison d'être* in grammar as the Question, though of course it is not always easy to draw the line in particular instances between interrogative and exclamatory clauses.

§§ 347—365. The classification of Adverb and Adjective Clauses here adopted corresponds to the facts, as they come within the experience of the schoolboy. It is true, of course, as Goodwin shows, that Relative and Temporal Clauses admit of the same constructions as Conditional Clauses; but the constructions treated in § 355 are comparatively rare in sentences containing Relative and Temporal Clauses, and are therefore relegated to small print (§ 365). In Part II. of the Syntax (§§ 504, 505), where practical considerations are less prominent, the similar constructions are ranged side by side.

The use of the term 'conditional' in Goodwin and many German Grammars seems open to grave objections. To call a sentence like *when I come, I will tell you* a "Conditional Sentence" is surely to perplex the learner. The *when*-clause is not an *if*-clause, even though the constructions are the same. If a common name be needed to embrace these as species of the same genus, it seems better to use some entirely different term, like Delbrück's *prius*.

On the term 'Prospective' (here and in §§ 348, 359, 364, &c.), see an article by the author in the *Classical Review*, Vol. VII. 1893, pp. 7—11 (where correct two misprints: p. 9, col. 1, line 41, *ergo* for *ego*; p. 10, col. 2, line 42, *repeated* for *reported*). The main contention, that a large number of Subjunctives hitherto regarded as *final* really denote only *futurity*, has been recently confirmed by Prof. Hale in a valuable article in the same journal (Vol. VIII. April, 1894, where are to be found other articles bearing upon the point). To treat *ἕως ἄν* with the Subjunctive as denoting futurity, and *ἕως* with the Optative as denoting purpose (Goodwin, §§ 613, 614), seems unjustifiable, and inconsistent with the fact that final Relative Clauses take the Future Indicative. The example, *σπονδὰς ἐποιήσαντο ἕως ἀπαγγελθεῖν τὰ λεχθέντα εἰς Λακεδαίμονα* (Xen. *Hell.* III. 2, 20), is admitted by Goodwin (§ 698) to correspond to *ἕως ἂν ἀπαγγελθῇ*, but in § 614 the very same example is called *final*.

It will be observed that in § 347 of this Grammar all Temporal Clauses with the Subjunctive or Optative are embraced under a single rule, instead of being split up under the heads of the various kinds of Temporal Conjunctions. Words meaning *when* take the prospective constructions like words meaning *until*; sentences of the type *ἔμELLE σπαρεύειν ὁπότε καιρὸς εἴη*, *when the time should come*, are quite common, and do not properly belong to the head of *Indirect Speech*: see examples in Goodwin, §§ 694 foll., where, however, they are said to "express *indirectly* the past thought of any person." It is simpler to treat them as corresponding in past time to the ordinary examples of *ὅταν*, &c., with the Subjunctive in present time, which no one would think of calling *indirect* (e.g. *μέλλω σπαρεύειν ὅταν καιρὸς ᾗ*, *when the time shall come*).

The quantity of the *-αν* in *ὅταν* and *ἵπειδάν* in Attic is not easy to determine.

In Homer we have *ῥ' ἄν*, a clear case of elision; and probably the Attic *ῥαν* had likewise the second syllable short: cf. Eur. *Bacch.* 498, *λύσει μ' ὁ δαίμων αὐτόν, ῥαν ἐγὼ θέλω*. It is difficult, however, to quote other instances in which the word is not followed by a consonant.—The last syllable of *ἐπειδὴν* is declared by Kühner (*Ausführliche Grammatik der griech. Spr.*, 3rd ed. I. 1. 51, p. 222 f.) to be short, on the basis of the only two passages in which it is followed by a vowel: Eur. *Rhes.* 469, and Æsch. *Sept.* 734. This is very strange, as Kühner says, since we have here apparently a case of crasis.

§ 350 and § 346 (d). The rarity of final *ὥς* in good Attic prose, and its non-appearance in inscriptions of the classical period, are matters now familiar to scholars; see Weber, *Entwicklungsgeschichte der Absichtssätze* (in Schanz' *Beiträge*, 1884, quoted by Goodwin, M. T., Appendix III.), and Meisterhans, *Gram. der att. Inschriften*, p. 212 f.; yet this simple matter has not found its way into school books, whether German or English. Here, again, as in regard to *σύν* and the use of tenses, Xenophon is an offender; and it is probably his influence which has largely contributed to obscuring the facts. In Thucydides; Plato, the Orators, and Aristophanes, final *ὥς* almost disappears; and it would be possible to ignore it altogether in a school manual were it not for the fact that it is extremely common in the tragedians—even commoner than *ἵνα*. On the rarity of final *μή* = *lest*, see Goodwin, note on p. 112; and Weber, in Schanz' *Beiträge*, II. p. 92: "in negative final clauses parataxis (i.e. absence of a conjunction) is almost restricted to poetry; Attic prose and Herodotus almost always use hypotaxis."

§ 351. "*τοῦ βουλευέσθαι*: common in Thucydides:" cf. Thuc. I. 4; I. 23. 4; II. 22. 1; II. 32; II. 75. 1 and 3; II. 93. 3; V. 27. 3; V. 72. 3; VIII. 14. 1; VIII. 39. 3 (*ἀγγελίαν ἐπεμπον . . . τοῦ ἐμπαρακομιθῆναι*).

For *ἐπεμψαν βουλευέσθαι*, cf. Thuc. IV. 132. 3 (*ἐπιδεῖν πεμψάντων*); VI. 8. 2 (*πέμπειν ξυγκατοικίσαι*); Xen. *Anab.* V. 2. 12 (*ἐπεμψεν ἐπιμεληθῆναι*); VII. 4. 2; Aristoph. *Clouds*, 796 (*πέμπειν ἐκείνον ἀντι σαντοῦ μανθάνειν*); Eur. *Ion*, 1559 (*ἡμᾶς ἐπεμψε τοὺς λόγους ὑμῖν φράσαι*).

§ 352. Exceptions to the rule that *ὥστε* with the Infinitive is negated by *μή* (not *οὐ*) are collected by Shilleto in his edition of Demosthenes, *De Falsa Legatione* (Appendix B). They are chiefly cases in which the *ὥστε* is subordinate to an Accusative with the Infinitive, e.g. Plato, *Apol.* 26 D: *οἰεῖ αὐτοὺς ἀπίστους γραμμάτων εἶναι ὥστε οὐκ εἰδέναι* (representing *ἀπίστοι γραμμάτων εἰσιν, ὥστε οὐκ ἴσασιν*); cf. Thuc. V. 40. 2. Soph. *El.* 780 f., is a very strange case, to which there are only two parallels; see note of Jebb (in edition of 1894).

§§ 353—357, and § 505 (b). On the classification of Conditional Sentences see articles by the author in the *Classical Review* for June, 1887, and May, 1892. Except in regard to the third class of Conditional Sentences (Class C, § 505 b), this scheme coincides with that of Mr. F. D. Morice in the Transactions of the Oxford Philological Society for 1879—an article unknown to the present writer at the time when he wrote the first article in the *Classical Review*. There is an obvious relation of similarity between all those Conditional Sentences which speak of what *would be* or *would have been* under certain conditions; and it is shown in the volumes of the Parallel Grammar Series that this method of classification fits in

with the linguistic forms of English, French, German and Spanish, as well as those of Latin and Greek. The chief point in which this scheme differs from that of Goodwin is in the position assigned to those sentences which have an Optative in both clauses (with *ἄν* in the Principal Clause). Goodwin, taking as his *fundamentum divisionis* the time to which the suppositions refer, has to put *εἰ πράσσοι τοῦτο, καλῶς ἂν ἔχοι* into the same class as *ἐάν πράσῃ τοῦτο, καλῶς ἔξει* and *εἰ πράξει τοῦτο, καλῶς ἔξει*: and these three kinds of future condition he is unable to distinguish otherwise than by calling the first less 'vivid' than the second, and the second less 'vivid' than the third. But this treatment ignores the fundamental difference which separates Apodoses with *ἄν* from Apodoses without *ἄν*; if applied to Latin, it would divorce *si hoc faciat, bene sit* from *si hoc faceret, bene esset*, to which it is obviously allied, and bring it into the company of *si hoc faciet, bene erit*; and it would produce wild confusion in French and German, where there is no separate form to distinguish *if he were to do this* (Future Condition) from *if he were doing this* (Present Condition): the French *s'il faisait cela* and the German *wenn er dies thäte* may refer to either present or future time.

Sentences of the type *εἰ τοῦτο ποιοίη, καλῶς ἔξει*, 'should he do this, it will be well,' have hardly received adequate recognition from grammarians. Goodwin (§ 499) treats them as containing a 'mixture of constructions:' but the type is too familiar in modern as well as ancient languages to be described as anacoluthic. In the Parallel Grammar Series such sentences are treated as forming a class by themselves (Class C, § 505 b; cf. *Latin Grammar*, § 501, *English Analysis and Syntax*, pp. 19—24, *French Gram.* § 356*, *German Gram.* § 434, *Spanish Gram.* § 356*). It should be noted that the corresponding English in the Protasis is 'if he *should* do this' or '*should* he do this,' not 'if he *were* to do this,' which would be intolerable in connexion with the Apodosis 'it will be well,' or could only be justified as a case of anacoluthon. Sentences of this type are found in all the great classical writers; the Apodosis may contain a tense of present or of future time: e.g. Plato, *Phædo*, 72 c: *εἰ ἀποθνήσκει πάντα . . . ἄρ' οὐ πολλὴ ἀνάγκη, &c.*, 'should everything die off . . . does it not necessarily follow,' &c.; *ibid.* 91 a: *οὐ γὰρ . . . προθυμηθήσομαι, εἰ μὴ εἴη πάρεργον*, 'I will not exert myself, unless as a secondary matter'; *Apol.* 19 e: *ἐπεὶ καὶ τοῦτό γε μοι δοκεῖ καλὸν εἶναι, εἰ τις οἷός τ' εἴη παιδεύειν ἀνθρώπους*, 'though this too seems to me an honourable thing, should any one be able to educate men'; *Protagoras*, 329 a: *εἰ δὲ ἐπ' ἀνείροισι τινά τι, ὥσπερ βιβλία οὐδὲν ἔχουσιν ἀποκρίνασθαι* (the sentence goes on with *ἐάν* and the Subjunctive—a General Condition); *ibid.* 329 b: *μικροῦ τινος ἐνδεής εἰμι πάντ' ἔχειν, εἰ μοι ἀποκρίναιο τόδε*: *Meno*, 80 d: *εἰ ἐντύχοι αὐτῇ, πῶς εἴσει δι τοῦτό ἐστιν*; *Charm.* 173 c: *εἰ δὲ βούλοί γε . . . συγχωρήσωμεν*. other instances in Riddell's Digest of Idioms, §§ 76 and 77. Antiphon, *Tetral.* III. A. 4: *εἰ τοὺς ἀναιτίους διώκομεν . . . δεινούς ἀλιτηρίους ἔξομεν . . . ἐνοχοὶ τε τοῦ φόνου τοῖς ἐπιτιμίοις ἐσμέν*. Lysias, xxiv. 6: *τί τῷ πλήθει περιγενήσεται, εἰ ποιήσαμεν, &c.* Xenophon, *Œconomicus*, I. 4, *εἰ μὴ τύχοι*: I. 5, *εἰ μὴδὲ . . . εἴη*: I. 10, *εἰ μὴ ἀποδιδόιτο*: I. 12, *εἰ πωλοίη* and *εἰ μὴ τις ἐπίσταιτο*: I. 14, *εἰ μὴ τις ἐπίσταιτο*: VIII. 10, *εἰ μὴ δέοιο, βούλοιο δὲ* (followed by a command): VIII. 15, *εἰ τι συμβαίνοι* (v.l. *συμβαίνει*): XI. 5, *εἰ . . . ἔχοι*: XX. 13, *εἰ . . . εἴη, &c.* Demosthenes, *adv.*

Lept. § 54, εἰ τις ἀκούσειεν : § 154, εἰ γὰρ ἀποσταίεν . . . τί κώλυει ; *Aristotle, Eth. Nic.* i. 4, 7 : εἰ τοῦτο φαίνοιτο ἀρκούντως, οὐδὲν προσδεήσει τοῦ διότι, cf. v. 4, 5. *Isocrates, Evag.* 66 : τίνα εὐρήσομεν . . . εἰ τοὺς μύθους ἀφέντες τὴν ἀλήθειαν σκοποῖμεν, τοιαῦτα διαπιπραγμένον ὅλα Εὐαγόραν ; *ibid.* 33 (subordinate to an Infinitive). *Lucian, Timon*, § 15 : εἰ γε τάληθες ἔξετάζεις, ἄμφω σοι εὐλόγα δοῦναι ποιεῖν. *Sophocles, Œd. Col.* 351 f : δευτέρῃ ἡγήται τὰ τῆς οἴκου δαιτῆς, εἰ πατὴρ τροφὴν ἔχοι (where Jebb quotes a fragment of Antiphones) ; *Trach.* 56 : εἰ πατρὸς νέμοι τιν' ὦραν ; *Œd. Tyr.* 851 (quoted in § 505 b). *Euripides, Ion*, 731 f : εἰ τι τυγχάνοι κακόν, εἰς ὅμαρ' εὖνον φωτὸς ἐμβλέψαι γλυκύ : *Hec.* 786 : εἰ μὴ τὴν τύχην αὐτὴν λέγοις : *Andromeda*, fragm. 126 : ὦ παρθέν', εἰ σώσαιμι σ', εἰσθ' μοι χάριν ; *Antiope*, fragm. 211 : τί δὲ καλῆς γυναικός, εἰ μὴ τὰς φρένας χρηστός ἔχοι ; *Archelaus*, fragm. 255 : τὸ γὰρ λέγειν εὖ δεινὸν ἔστιν, εἰ φέροι τινὰ δολάβην.

The following list of passages from Thucydides and Aristophanes is contributed by Mr. C. D. Chambers : *Thuc.* i. 120, 3, ἀνδρῶν γὰρ σωφρόνων μὲν ἔστιν, εἰ μὴ ἀδικοῖντο, ἡσυχάζειν : i. 121, 3, εἰ δ' ἀντίσχοιεν, μελετήσομεν καὶ ἡμεῖς . . . τὰ ναυτικά : iii. 9, 2, οὐκ ἄδικος αὕτη ἡ ἀξίωσις ἔστιν, εἰ τύχοιεν . . . : iii. 10, 1, εἰδότες οὕτε φύλιαν ἰδιώταις βέβαιον γιγνομένην, εἰ μὴ . . . γίγνοιτο, καὶ τὰλλα ὁμοιότροποι εἶεν : iv. 59, 3, αὐτὰ δὲ ταῦτα εἰ μὴ ἐν καιρῷ τύχοιεν ἐκάτεροι πρᾶσσοντες, αἱ παραινέσεις τῶν ἐναλλαγῶν ὠφέλιμοι [sc. εἰσιν] ; vi. 37, 1, ε, δὲ . . . ἔλθοιεν, ἱκανώτεράν ἡγοῦμαι Σικελίαν Πελοποννήσου διαπολεμήσαι . . . καὶ εἰ δις τοσαύτη λθοί, πολλὸν κρείσσον εἶναι : vi. 86, 2, εἰ . . . κατεργασαίμεθαὶ ἀδύνατοι (sc. εἰσμεν) κατασχεῖν. *Aristoph.* *Wasps*, 818 f., *Birds*, 447, *Lys.* 1111, *Thesm.* 682 (?), after an Optat. of Wish, *Ach.* 476, *Knights*, 694, *Peace*, 1072, *Lys.* 235.

§ 354. The quantity of the -ān in *ἔάν* is determined by several passages in Aristophanes : e.g. *Wasps*, 228, according to the reading of the best MSS. : μὴ φροντίσας· ἔάν ἐγὼ λίθους ἔχω (restored by Dindorf for *ἔάν περ ἐγὼ*). Similarly (with -ān) *ἔάν ἀπειλῇ*, *ibid.* 1231, *ἔάν ἀλφς*, *Plutus*, 481. Outside of Aristophanes it is difficult to find conclusive instances, the word being generally followed by a consonant ; in *Soph. O. C.* 1407 the reading is uncertain. The long vowel is doubtless due to metathesis of quantities : Kühner (*Ausführl. Gram.* 3rd ed., 1890, p. 223) derives *ἔάν* from εἰ ἄν, and compares the interchange of quantities in *βασιλῆα*, *βασιλέα*. Brugmann, however, in his *Grundriss* (ii. p. 627, note) and *Griech. Gram.* (2nd ed., 1890, p. 225) says that *ἔάν* comes from *ἐἰ ἄν*, the ἡ being that which is found in Epic in the sense *whether* . . . or. "Ei is probably connected with this ἡ, and not with the Latin *ei*" (Mr. F. W. Thomas).

§ 354, Obs. On the Future Indicative in 'minatory or monitory clauses,' see Gildersleeve in the Johns Hopkins University Circulars, No. 98, May, 1892.

§ 370 b. For further examples of Dependent Exclamations see *Aristoph.* *Wasps*, 188, 1451 (*Ζηλῶ . . . οἱ μετέστη*) ; *Clouds*, 1157 (*οἶος*), 1206 (*ὦς, οἶος*) ; *Thesm.* 878 (*οἱ*). *Plato, Phædo*, 58 E (*εὐδαίμων ἐφαίμενο ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα*), 117 C (quoted on p. 336) ; *Protag.* 315 B (*ὦς*), 334 C (*ὦς εὖ λέγοι* : Statement ?). *Soph. O. T.* 947 (*ἵν' ἴσθῃ*, 'to think that you should have come to this'). *Xen. Cyr.* i. 4. 19 (*ὅσον*), 20 (*ὦς*), vii. 3. 13 (*κατ' ἔκτερε τὴν γυναικα οἶον ἀνδρὸς*

στέροιτο, καὶ τὸν ἄνδρα οἷαν γυναῖκα καταλιπὼν οὐκέτ' ὄψοιτο), *Anab.* i. 3. 13 (οἷα εἴη ἀπορία), *iii.* 1. 19 (ὅσῃν καὶ οἷαν χώραν ἔχοιεν, ὥς δὲ ἀφθονα τὰ ἐπιτήδεια), &c.

§ 370 c. Violations of the Rule for Tenses of the Indicative in Noun Clauses occur several times in Xenophon; in *Anab.* *iii.* 1. 2 there is a whole series of Past Imperfects and Pluperfects representing Presents and Perfects (ἐνιθυμούντο ὅτι ἐπὶ ταῖς βασιλείωσ θύραις ἦσαν . . . προὔδειδόμεσαν δὲ αὐτοὺς οἱ βάρβαροι, *that they were at the king's gates and that the barbarians had betrayed them*); cf. *ibid.* i. 2. 21, *ii.* 2. 5, *iv.* 1. 24, and *Cyr.* i. 4. 20 (θαυμάζων ὥς ἐφρόνει καὶ ἐργηγόρει ὁ Κύρος, *marvelling how sensible and wide-awake Cyrus was*). Aristophanes appears at first sight to have the same usage in *Wasps*, 282 (ἔλεγεν ὥς καὶ φιλαθήναιος ἦν καὶ γὰν Σάμψ πρῶτος κατεῖποι); but here it is possible that the ἦν means *had been* at the time indicated by καὶ . . . κατεῖποι: *he said that he had both shown his love for Athens and been the first to tell of the goings on at Samos*=*he said that he had shown his love for Athens when he told*, &c. In the same play, 1095, we read οὐ γὰρ ἦν ἡμῖν ὅπως ῥῆσιν εὐ λέξειν ἐμέλλομεν τότ', οὐδὲ συκοφαντήσιν τινα φροντίς, ἀλλ' ὅστις ἐρέτης ἔσσοι' ἀριστος, *for we took no thought as to how we should then make fine speeches or calumniate any one, but only as to who should be the best oarsman*; here the τότε apologizes for the Past Imperfect ἐμέλλομεν.

§ 470. The vase with the inscription Πύθων ἔγραφε is at Castle Howard, Yorkshire. "An examination of Klein's *Griechische Vasen mit Meistersignaturen* shows 81 examples of the Aorist as against 8 of the Imperfect, and of the latter several are doubtful. On works of sculpture, by far the commoner form in the classical age is the Aorist. The statistics, as given in Lorenz, *Inscriften griech. Bildhauer*, show 270 instances of the Aorist [ἐποίησε] as against 87 of the Imperfect [ἐποίει], and of the latter only 4 date from the 6th cent., and only 4 from the 5th cent.; in the 4th and 3rd cent. there are none; in the 3rd—1st cent. there are 32 (mainly at Delos, none in Greece itself); in imperial times there are 47. Thus it is not until we reach the period of the Roman dominion in Greece, and especially the time of the Roman Empire, that the Imperfect becomes at all common: e.g. [Πολύ]κλειτος ἐποίει 'Αργεῖος (the inscription is ascribed to the 1st cent. B.C.): *Δύσιππος ἐποίει* is regarded by Brunn and others as belonging to a copy of a work by Lysippos, done in imperial times; similarly Πραξιτέλης ἐποίει[ι]." Dr. J. E. Sandys; cf. Meisterhans, *Gram. der attischen Inscriften*, p. 200, and Liddell and Scott (under ποιέω).

§ 473. This curious difference between Greek and Latin appears not to have been noticed by grammarians: contrast *ibi jam dudum habitabam*, 'I had been living there for a long time,' with ὧν οὐνεχ' ἡ Κόρινθος ἐξ ἐμοῦ πάλαι μακρὰν ἀπωκεῖτο (*Soph. O. T.* 997), 'wherefore my home in Corinth was long kept by me afar' (Jebb), or 'the dwellings of Corinth have been far removed from me' (Campbell), or, 'far from Corinth many a day my life was passed' (Whitelaw): in any case there is no reference to a point of time in the past up to which the action had been going on. Nor is there in *O. T.* 947, *πάλαι τρέμων ἐφευγε*, 'he long feared and shunned' (Jebb), 973, *προὔλεγον πάλαι*, 'I foretold long since' (cf. Xen.

Æc. xix. 17, *πάλαι σοι ἔλεγον*), O. C. 1252, *πάλαι κατείχονεν γνώμη*, 'was in our thoughts from the first' (Jebb), not 'had been:.' cf. too Pseud. Demosth. *Phil.* iv. 31, *ἃ δὴ λοιπὸν ἔστι, καὶ πάλαι μὲν ἔδει*, 'one thing remains, which should have been done long ago' (Kennedy), i.e. long before the present moment.

On the use of *πάλαι* with the Past Imperfect, Mr. F. W. Thomas contributes the following remarks:

1. *πάλαι* corresponds to the English 'of old.'

2. It is used with the Present idiomatically to imply 'have long been,' as is also the English 'of old:.'

πάλαι οἶδα, 'I know it of old'

= 'I have long known it:.'

πάλαι διώκει, 'he persecutes of old.'

That the *πάλαι* does not of itself imply duration is evident in such a case as
νῦν τε καὶ πάλαι λέγω.

3. The corresponding use with the Imperfect is found in the following:

ἐξείρυσσε χειρὸς

τόξον' ἀτὰρ δὴ διστὸν ἔχεν πάλαι ὥς ἴθουνεν.—Hom. *Il.* ψ 870-1.

Δερκυλλίδας, ὅσπερ καὶ πάλαι πολέμιος ἦν αὐτῷ, ἔτυχεν ἐν Ἀβύδῳ ὦν.

Xen. *Hell.* iv. 8. 3.

οἱ Ἀθηναῖοι λαβόντες (ᾗσαν γὰρ πάλαι τί δέ;) τοὺς μὲν . . . ἀφείσαν.

Dem. 19. 231.

4. The reason for the apparent rarity of the use with the Imperfect may be explained thus. The sense of duration is obtained by the contrast between the present tense and the pastness implied in the adverb. This vanishes with a past tense unless there is some special peculiarity in the sentence to show that the time referred to by the tense is not that stated in the adverb. In 'this was what I said (imperf.) of old' there is nothing to show that *said* refers to the same time as *was* and a different time from *of old*. Nor can we say that the Greek imperfect would in such a sentence necessarily correspond to our 'was saying:.' in

τοῦτο ἦν ὅπερ πάλαι ἔλεγον,

ἔλεγον does not necessarily refer to the same time as *ἦν*.

5. Hence in such cases Greek usually employs the Pluperfect. But with *equivalents* for an Imperfect, e.g. present participles and optatives, the use is quite common: e.g.

ὥς ὁ γέρων ἀγόρευε πάλαι πολέμων εὖ εἰδώς.—*Il.* Δ 310.

παντόσε χειρ' ὀρέγων, ὥς εἰ πτωχὸς πάλαι εἴη.—*Od.* ρ 366.

ἐπ' Ἀλεξάνδρῳ τείνοντα πάλαι τόξον.—*Æsch.* Ag. 348-9.

τάχ' ἂν τι μνηλοῖσιν εἰς γένος πάλαι.—*Soph.* O. C. 965.

ἡ δὲ ἀκινάκην πάλαι κεκτημένη σφάττει ἑαυτήν.—Xen. *Cyr.* viii. 3. 14.

οἱ οὖν πάλαι ἦκοντες . . . οὐ προσέειπεν.—*Anab.* iv. 5. 5.

αὐτὸ τοῦτο ἐνόμιζον τὸ πάλαι λεγόμενον ὑπὸ Θηραμένων.—*Thuc.* viii. 94.

cf. *βουλομένους καὶ πάλαι*.—*vii.* 75. 5; *Arrian, Anab.* iv. 8. 1.

6. There is another use of the Imperfect of what was true a moment ago, a natural use, seeing that the tense need not imply a distant past. This is especially common with ἦν and ἐμελλον, ἐβουλόμην, &c. But it is not rarely found in such cases as

οὐκ ἔλεγον σοι ταῦτα; 'Was I not telling you so?'

where without much inaccuracy we can translate 'Have I not been telling you so?'

With this Imperfect πάλαι can be used without ambiguity and is specially common in Attic Tragedy and Comedy; v. Aristophanes, *Plut.* 169, 410, *Lys.* 1058, *Birds*, 1019, 1670, *Knights*, 125, *Peace*, 414, &c. &c.

§ 475 (b). The Past Imperfect was the old Indo-European tense of narration, and was only gradually dislodged from this position by the Aorist in Greek; similarly in modern languages the simple Past has been and is being more and more replaced by compound Perfect forms (e.g. in German *er that*, by *er hat gethan*; in French *il écrivit* by *il a écrit*): see Brugmann, *Griech Gram.*, §§ 157, 160, and cf. Jebb's note on *Soph. El.* 680 (Appendix).

§ 482. The use of the Aorist Indicative which is to be translated by the English Perfect is far commoner than is generally supposed. There are at least nine instances in the first 200 lines of the *Antigone* of Sophocles (9, 12, 25, 102, 148, 160, 163, 165, 171—all so translated by Jebb). Prof. Gildersleeve gives the rule, "when the Perfect is used as a Present, the Aorist is used as a Perfect:" adding, "there were not Perfects enough in Greek, and hence in later times Perfects were manufactured to meet the demand for a wooden uniformity."—*American Journ. of Phil.* iv. 429.

§ 496. 1. τοῦ κυρῶν ἐστι; cf. *Soph. Phil.* 544, 805 (ὡν κυρεῖς); *O. T.* 126, δοκοῦντα ταῦτ' ἦν, 747, βλέπων ᾗ; for the contrary order of Participle and Verb see *O. T.* 274, 580, &c. On the order in Thucydides, see Marchant's note on Bk. II. (12. 2).

§ 502. On Subjunctives without ἄν in Subordinate Clauses, see Prof. E. B. Clapp in *Transactions of the American Philological Association*, vol. xxii. 1891. "There are in the extant tragedies no less than 64 cases of this peculiarity, 15 of which are quoted by Goodwin [*M. T.* pp. 167, 173, 208]. . . . Of this total, 20 are ordinary future conditions [introduced by εἰ or a relational word], but the remaining 44 are generic," p. 88. Under the head of *generic* Prof. Clapp includes such cases as *Soph. Ant.* 710, *O. C.* 395, *Eur. Ion.* 855, which I think Mr. Bayfield is right in treating as standing on a different footing from ordinary general conditions: see *Appendix B* to his edition of the *Ion*.

§ 510 and note on p. 293. On the Optatives without ἄν, see the discussion carried on by Mr. A. Sidgwick, Prof. Tarbell, Dr. Earle, "J. D.," and others, in the *Classical Review* for 1891-93. Mr. Sidgwick's views appeared in his edition of the *Agamemnon* (1881) and *Choephtoroi* (1884), Appendix I.; see, too, Prof. Jebb's *Edipus Coloneus* (note on l. 170 and Appendix, p. 275 foll., 2nd ed.). A very complete discussion of the whole question has recently been published by Prof. W. G. Hale ('*Extended*' and '*Remote*' *Deliberatives in Greek*, in the *Transactions*

of the American Philological Association for 1893, vol. xxiv. pp. 156—205)—a paper which the present writer has found illuminating. The result at which Prof. Hale arrives is that the evidence is conclusive in favour of a deliberative origin for the Subjunctive in Relative Clauses depending on verbs like *οὐκ ἔχω* and *ἔχω*, and he includes among his instances Optatives in past time (like those in Soph. *Phil.* 279, 695). But he differs from Mr. Sidgwick in holding that the Optatives in present time (*οὐκ ἔσθ' ὅπως λίσσμαι τὰ ψευδῆ καλᾶ*, &c.) stand on a different footing: these he agrees with "J. D." in regarding as potential, i.e. he holds that in such instances the bare Optative expresses what is elsewhere generally expressed by the Optative with *ἄν*. This was the orthodox view of grammarians previous to the year 1881 (cf. Goodwin, *M. T.*, § 241, 2nd ed.), and recent discussion appears to have confirmed it.

§ 597 and § 598. As to the origin of *οὐ μή* with the Subjunctive and Future Indicative in expressions of *denial* and *prohibition*, various views have been held. The old explanation was that *οὐ μή* with the Subjunctive originated in an ellipsis (*οὐ μή* ληθῶ for *οὐ δέος ἐστὶ μή* ληθῶ, *there is no fear lest I be caught*; hence *never, never shall I be caught*—an expression of strong denial relating to the future): *οὐ μή* with the Future Indicative, 2nd Person, was explained on an entirely different principle, as a negative question in which the second negative was closely connected with the verb (*οὐ μή* διατριψείς = *will you not not-dawdle*; i.e. *will you not abstain from dawdling*!). The objections to these explanations have been set forth by Goodwin in his *Greek Moods and Tenses*, §§ 294—301 and *Appendix II.*: it certainly involves many difficulties to separate the two constructions of *οὐ μή*. His own explanation may be summarised as follows: (i) The germ of both constructions is to be found in the use of an *independent* Subjunctive with *μή*, such as appears in a favourite idiom of Plato, e.g. *μή* φαῦλον ᾗ, originally = *may it not prove bad*, hence *I suspect it may prove bad*. (ii) When this idiom had become established as a way of saying *it will prove bad*, it was negated by putting *οὐ* before it: hence *οὐ μή* φαῦλον ᾗ, *it is not the case that it will prove bad*, or simply *it will not prove bad*. (iii) The recollection of the original construction having been lost, the Future Indicative was sometimes substituted for the Subjunctive, by a kind of mixing of *οὐ μή* φαῦλον ᾗ with *οὐ* φαῦλον ἔσται. (iv) Finally, the 2nd Person of these expressions of futurity assumed *prohibitory* meaning, like that which the Future Indicative with *οὐ* may assume in simple sentences, *οὐ μή* φαῦλος ᾖς (or more commonly *οὐ μή* φαῦλος ἔσει) passing from the meaning *you will not be bad* into the meaning *you shall not be bad* or *do not be bad*. Goodwin's theory at present holds the field, though it is possible that *οὐ δέος ἐστὶ μή* with the Subjunctive may after all turn out to be the true germ of the construction, the Future Indicative being afterwards substituted when *οὐ μή* with the Subjunctive had become a future-equivalent.

§ 580. On the use of the Article in geographical expressions, see H. Kallenberg, *Studien über den griechischen Artikel*, Berlin, 1891—a continuation of his article in the *Philologus*, vol. xlix. pp. 515—547.

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